

Gay Community News

VOL. 6, NO. 28

THE GAY WEEKLY 50¢

FEBRUARY 10, 1979



Living in the Country

**Book
Supplement**

**March on
Washington**

**Detroit Bans
Discrimination**

Gay Community News

Vol. 6, No. 28

©GCN, 1978

(617) 426-4469

February 10, 1979

Discrimination Against Gays Outlawed in Detroit

DETROIT, MI — On Wednesday, January 24, the Detroit City Council passed a new city ordinance. The 34-page comprehensive Omnibus Human Rights Ordinance, with strong enforcement powers, was presented by the Human Rights Department.

It had broad-based community support, including the gay support represented by the state-wide coalition organization, Michigan Organization for Human Rights (MOHR). The ordinance was passed by a vote of 8 to 1, with Council member Jack Kelley voting against it.

Earlier, the Council took a roll call vote on a mutually exclusive ordinance. This short form measure, put forward by the Law Dept. with Mayor Coleman Young's support, was permanently postponed by a unanimous vote of 9 to 0. That proposed ordinance had no power of enforcement except in the area of city contract compliance.

The passed ordinance makes Detroit, the fifth largest American city, the largest to specifically outlaw discrimination against sexual minorities. It also gives Detroit one of the most comprehensive sets of protections with strong powers of enforcement.

Don Mager, Project Facilitator of MOHR, was at the hearing almost seven years ago when the idea of sexual orientation protection was first incorporated into Chapter 10 of the City Charter. It was adopted by a ballot vote in November, 1973. "For five years, since the Charter went into effect," Mager said, "I have seen group after group make efforts to implement the Ordinance. When I got home from City Council today I dug out some 1974, 75 and 76 Gay Pride Week snapshots. In

every year, among the placards in the Gay Pride March downtown were prominent slogans reading 'IMPLEMENT THE CHARTER.' It's a traditional chant around here when gays have demonstrations."

Speculating on why the measure passed now, Magor noted, "I think we have an unusually social-justice-minded City Council and they felt an urgency to register a strong check to efforts across the country to dismantle the civil rights gains of the sixties. I think the Council showed one of its better hours, because they are in full knowledge that this ordinance may take the City through a series of court litigations since the State Attorney General ruled in September 1978 that cities have no valid role in anti-discrimination enforcements."

Commenting on the sexual orientation aspects of the ordinance, Mager said, "No one snuck anything through. The Council and the media have made it common knowledge that this ordinance includes gay rights sections. Ever since the Charter was passed, Detroit seems to be content with protecting gay rights, since no major opposition has been mounted. Even the Archdiocese did not choose to oppose any sections this time."

The ordinance passed in Detroit includes specific enforcement procedures against discrimination in the areas of equal access to educational opportunities, employment, medical care, housing rentals, real estate purchases, and equal access to places of resort and amusement.

In each section of the newly passed measure, "sexual orientation" is listed as an area against which discrimination is specifically outlawed.

Anti-Gay Bill is Withdrawn in New Jersey

TRENTON, NJ — A New Jersey state senator, the sponsor of a bill which would criminalize sodomy in that state, reluctantly abandoned his fight on January 24, but warned gays not to take their victory "out into the street."

Senator Joseph Maressa (D-Camden) withdrew his bill before the Senate Judiciary Committee could vote on it. Maressa explained his action by saying "The courts have held these things are permissible in private and . . . to thrust this thing forward would be to ask my colleagues to vote for something that may be unconstitutional."

Maressa said he withdrew the bill because of a recent State Appeals Court decision which decreed prosecution for homosexual activities as unconstitutional and an invasion of privacy. Attorney General John Denan, who contends that Maressa's bill is unconstitutional, does not plan to appeal the court ruling.

According to Maressa, "There's no question that the judge addressed himself to all facts and law that relates to this bill. . . . [The decision] clearly indicates that these activities are in the province of spiritual authorities. I don't agree, however."

Maressa's bill would have made homosexual acts between consent-

ing adults punishable by up to five years in jail and a \$7,500 fine. The bill, which did not apply to lesbians, was written in reaction to a clause in New Jersey's new penal code which repeals the crime of sodomy. Maressa's bill would have put it back on the books.

"I want them to keep their activities in the bedroom and not try to sell it to anyone. If that happens, I'm going to get back into the act," Maressa said.

New Jersey's new penal code and Maressa's bill have focused national attention on the State House. Last year, when the Senate adopted the new penal code, anti-gay protestors called the lawmakers "perverts." Recently, the imminent introduction of Maressa's bill into the Senate had spurred gay rights advocates to angrily demonstrate in front of the State House.

Maressa blamed the press for some of the highly emotional opposition to the bill. "I never intended to put anyone in jail, break into anyone's bedroom or break down any doors," he protested. "It's not the homosexual's fault he's homosexual. I just want a stigma attached. I don't want them accepted."

Although Maressa denied that anyone had asked him to retract

Continued on Page 7



Marches and rallies in Boston . . .

Discussions Continue on Conference for March on Washington

PHILADELPHIA, PA — Nearly three months after a Minneapolis-based Committee for the March on Washington dissolved itself, the plans for the major demonstration continue. A National Conference for the March on Washington has been formed and a meeting is scheduled in Philadelphia for the last weekend in February.

The meeting will be held at Friends Meeting House, 4th and Arch St., Friday, Feb. 23, at 6 p.m. and Saturday, Feb. 24, from 10 a.m. to 10 p.m.

Gay and feminist organizations around the country are invited to send two delegates to the planned conference. Organizers suggest that if an organization includes both women and men, the delegates should reflect that fact. Racial minority participation is strongly urged.

The National Conference, which is based in San Francisco, states that important decisions regarding such information as the date and focus of the march will be made at the meeting.

The San Francisco group has already compiled what it calls "brief committee reports." According to the Fund Raising Committee, the funds needed to support and run an office for the March for one year "are approximately \$50,000 . . . [including] rent, phones, printing, postage, utilities, garbage, bulk mailings, insurance, office supplies, etc."

The Political Committee report voted to recommend postponing

the March from July 8 until September or October of 1979. The Committee also issued three demands including a call for an Executive Order from the President banning discrimination based on sexual orientation, passage of a comprehensive gay rights bill in Congress, and a call to the US Supreme Court to overturn state anti-gay laws.

The Political Committee also issued a demand for passage of the Equal Rights Amendment.

The Education Committee of the Conference urged that the March include a Conference and Fair "which could present educational lectures, workshops and information centers with the purpose of information and enlightening both society-at-large and the gay community."

The Education Committee also recommended that the March proclaim the 1980s "The Decade of Human Rights and Tolerance."

The National Conference is seeking input from not only organizations but individuals throughout the nation. Those who will not be attending the conference are urged to answer a brief questionnaire prepared by the organization.

If you do represent a group, you should give the name of the organization, address, telephone number, a contact person, and the number of members. If your group plans to attend the conference, make that note.

If you are not attending the conference, or would like to be

involved in the planning, the following questions should be answered and sent to the National Conference:

- Several dates have been proposed for the march. Please rank them in the order of your preference:
May 6, 1979; July 8, 1979;
Early fall, 1979; July 4, 1980;
Other.
- Other questions concerned are the focus/character of the rally. Please rank the following numerically according to the importance you feel they should portray in the march/rally: Political; Educational; Cultural/Entertainment; Other.
- What should be our central political demands?
- What should be the educational theme?
- What should the cultural/entertainment segments consist of?
- Additional comments.

Completed questionnaires should be mailed to the National Conference for the March on Washington, 44 Lurmont Terrace, San Francisco, CA 94133.

Groups or organizations which will be sending delegates to the Philadelphia meeting should enclose the \$15 registration fee. The money will help defray the costs associated with the conference. Any unused funds will go towards the March.

For further information, telephone the National Conference (415) 431-1522.



. . . and New York in 1978.

NEWS NOTES

QUOTE OF THE WEEK

"I have not fully reached a final decision; nor, I suppose, will I ever [on employment rights for gays employed by the state]. Basically, I think individuals who fall in that category must be assured of their rights just as any other citizen would. And in very limited instances where we think those rights would constitute a serious problem or a threat of some kind, then we have to deal in the appropriate manner on the specific situation. But basically those rights need to be guaranteed and protected along with the rights of every other citizen in this state and this country" — Michigan Gov. William Milliken, answering a telephoned question during an interview on WJBK-TV in Southfield, Michigan, on Tuesday, Jan. 9.

GBA MEETING

BOSTON — The first official meeting of the Gay Business Association has been scheduled for Wednesday, Feb. 7, 1979, at 7:00 p.m., at the 1270 Club, 1270 Boylston Street, Boston. The featured speakers for the evening will be attorneys Richard Rubino, Robert Snyder, and Brian Moran, who will discuss "Legal Problems Affecting Gays and Gay Business Owners." There is no charge for admission, and further information may be obtained by calling (617) 247-3431.

MCGL FUND-RAISER

BOSTON — A fund-raising auction to benefit the Massachusetts Caucus for Gay Legislation will be held this Sunday, Feb. 11, 1979 at 4:00 p.m., at Somewhere, 295 Franklin Street, Boston. Among the items to be auctioned off will be a tour of the State House by Rep. Barney Frank, autographed books, several dinners, and some "special surprises," according to MCGL co-coordinators Ann Maguire and David Drolet. All proceeds will go toward production of lobbying materials for MGCL's 1979 legislative campaign.

ERA: A WIN, A LOSS

BOSTON — Supporters of the Equal Rights Amendment scored a triumph in Wyoming but suffered a defeat in Virginia recently.

The Wyoming Senate, the first legislative body in the nation to grant women the right to vote, narrowly affirmed the state's ratification of the ERA. The Senate defeated a resolution that would have retracted the Wyoming Legislature's 1973 approval of the amendment.

A Virginia Senate committee killed ERA for the seventh year in a row there. ERA supporters said they would seek passage in the House of Delegates in Virginia.

GAY RIGHTS SKILLS

SAN FRANCISCO, CA — The National Lawyers Guild Convention is being held here Feb. 15-19, along with a "Gay Rights Skills Seminar" on Wednesday, Feb. 14.

The seminar is designed to make attorneys "effective for gays and for all people living outside traditional nuclear family structures."

"Without skilled legal support," conference organizers say, "gay people can lose their property, jobs, children and freedom. You don't have to be litigating test cases to understand the special legal problems of gay people and to put that understanding to work on a daily basis."

The seminar will include workshops on child custody, family law, military law, employment discrimination, and criminal law.

Conference participants will include Boston attorney John Ward; attorney Mary Morgan, active in a number of cases involving child custody; Patti Roberts, the directing attorney for the Women's Litigation Unit of San Francisco Neighborhood Legal Assistance Foundation; Jerry Goldstein, an attorney for the San Francisco Bar Association; and Mat Coles, an attorney with Gay Rights Advocates in San Francisco.

For further information about the National Lawyers Guild Convention and the Gay Rights Skills Seminar, call (415) 285-5066 or (415) 929-1915.

BOSTON RAPIST SOUGHT

BOSTON — Police here have appealed to the public in their continuing effort to find a man suspected of raping seven women in the last six weeks. All of the assaults have occurred along Commonwealth Ave. in the Allston and Brighton areas.

The suspect is described as a black male, between the ages of 27 and 33, 5'6", 150-160 pounds.

He is reported by victims to have a stubble of beard.

Anyone with information should contact the Detective division at Boston Station 14 in Brighton, 247-4483.

ARREST IN TOGETHER MURDER

BOSTON — Wilbur W. Cole, of Peterborough Street, Boston, has been charged with the murder of 20-year old William Joyce at the Together disco on Jan. 2. Homicide Det. John D. Spencer told GCN that Cole, who was recently paroled from Walpole State Prison, was arrested on a parole violation almost immediately, and a murder warrant was issued from Boston Municipal Court on Jan. 3.

GUILTY IN ASSAULT

BOSTON — Michael J. Kingston, of 1175 Boylston Street, Boston, was found guilty of assault and battery with a dangerous weapon and attempted breaking and entering in the nighttime in Roxbury District Court on Jan. 17. Kingston and a 16-year-old juvenile were accused of assaulting a gay man in his Queensberry Street apartment after meeting him at the Boston Eagle last month.

Judge Baron Martin continued the case without a finding for a period of eighteen months after Kingston pleaded no contest to the charges. The juvenile will be tried separately in Roxbury Juvenile Court.

TEXAS CUSTODY CASE

AUSTIN, TX — Marie Parker, a lesbian mother of two, is being sued by her ex-husband for the custody of the daughters. The husband alleges that the children are living with their mother "in an atmosphere of complete homosexuality."

Daughters, aged five and three years, have lived with their mother since their births. The father of the children did have custody for one year in violation of a court order and against Parker's wishes.

Those familiar with the case say that without question Parker is the more able parent, "willing to provide a loving and nurturing environment for the two daughters and a home in which they will continue to grow in health and happiness."

Observers note, however, that determination of what is "in the best interests of the children," is likely to be made in a somewhat subjective manner. Texas is the only state in the country where child custody cases are decided by jury.

Contributions to Parker, who has hired an attorney and faces fees for psychological evaluations, depositions and witnesses, should be sent to Child Custody Fund, Box 49354, Austin, TX.

TAKING OVER BARS

NEW YORK CITY — Eleven persons were indicted last week in connection with an alleged organized crime conspiracy and an attempt to take over after-hours gay bars in Greenwich Village.

During an 18-month investigation involving a task force of city, state and Federal authorities, the indicted people were also allegedly involved in counterfeiting and loansharking.

According to New York State assistant attorney general John Fine, the investigation led to the discovery of more than \$2 million in counterfeit bills and a major marijuana smuggling ring.

Among those indicted were Stanley Levey, a teacher from Long Island, and Robert Bianco, an architect in the city's Dept. of Development. Allegedly Bianco helped in getting permits and certificates of occupancy for the gay bars, one of which was owned by Levey.

VERMONT MAN APOLOGIZES

MONTPELIER, VT — The chair of the Vermont Parole Board has apologized for saying that some women provoke their ex-convict husbands into beating them and that the husbands consider it "recreation."

There was an outcry from women's organizations throughout the nation and the state when Rudolph Morse made the remarks to the Senate Judiciary Committee hearing on wife beating among prison parolees.

"That was the kind of sardonic, smart-aleck remark that I shouldn't make," Morse said. He had met last week with Vermont Lt. Gov. Madeleine Kuhn and the leaders of two women's groups.

WOMEN RABBIS SUPPORTED

NEW YORK CITY — A report from a special commission has recommended that "qualified women be ordained as rabbis." The Rabbinical Assembly, which represents the Conservative branch of Judaism, has sent its recommendations to the Jewish Theological Seminary.

If approved by the faculty at the school, entry of women into the seminary could begin in the fall. Conservative Judaism would then join the more liberal Reform movement in ordaining women.

Eleven of the fourteen members of the Assembly could find no impediments to ordaining women in Jewish law. They decided, after a year-long study, that "it would be wrong to deny that opportunity to a young Jewish woman on ethical grounds."

The other three members of the study group did issue a minority report which opposed the recommendation. They cited "possible disruption of the unity of the movement" that might result from ordaining women.

DISCRIMINATION SUIT IN COURT

BOSTON — The Massachusetts Supreme Judicial Court has agreed to hear oral arguments on behalf of a Boston gay man who has filed suit against the Massachusetts Commission Against Discrimination (MCAD) to force the agency to accept his complaint of anti-gay discrimination. Robert MacCauley was forced to leave his job as a waiter at The Fan Club because of anti-gay harassment by his employer — including pouring hot coffee over him.

MacCauley's attorney, Robert E. Dinsmore, filed suit against the MCAD last year after the agency refused to accept a complaint of discrimination, stating that the agency's enabling legislation does not include discrimination based on sexual preference. Dinsmore said the fact that the SJC agreed to hear the case, bypassing the Superior and Appellate Court levels, is "a very good sign" and said he expected oral arguments to be heard in the case sometime in May.

MONTGOMERY CLIFT PIX

HOLLYWOOD, CA — Montgomery Clift will reportedly be the subject of two forthcoming films. Warner Brothers has purchased the screen rights to Patricia Bosworth's best selling autobiography of the actor who died in 1966.

Two screenplays are apparently being written from the book. Warners has signed Sidney Lumet to direct both films early in 1980.

NGTF WEEK OF DIALOGUE

NEW YORK CITY — The National Gay Task Force has rescheduled the "National Week of Dialogue with the Media About Gay and Lesbian Concerns."

The new date for the educational program is March 24-31 (not Feb. 11-17 as previously announced). A variety of logistical problems and difficulties with printing and production schedules caused a delay in the availability of supporting printed materials for the Week's events.

Groups which had not previously planned to participate in the program now have the opportunity to become involved in the project.

If these groups are interested, they should contact J.E. Myers at NGTF, 212-741-5817, or write NGTF, 80 Fifth Ave., Room 1601, New York, NY 10011.

CETA Funding Continued for Rochester, NY Group

By Cindy Stein

ROCHESTER, NY — A recent vote by the City Council here gave overwhelming support to the continuance of a federally funded program for the benefit of the city's gay community. The nine member Council voted 7-2 to give an additional \$22,874 to the Gay Alliance of the Genesee Valley's (GAGV) Community Outreach Project.

The Project was begun in the fall of 1977 with an initial \$35,000 grant under the Comprehensive Employment Training Act (CETA). The additional allocation will provide for the continued employment of two workers on the project. They will focus their attention mainly on the development of referral and counseling services for the gay community, with the intention of drawing up a plan to meet these needs over the next five years.

This victory came in the wake of an intensive fight against the GAGV funding on the part of Reverend Fletcher A. Brothers of the Gates Community Chapel and Charles A. Schiano, the lone Republican member of the City Council. Brothers managed to raise a large sum of money which he spent on newspaper advertisements urging city residents to oppose the measure. After the funds were released to GAGV, Brothers stepped up his anti-gay crusade by plastering the city with \$24,000 worth of billboard advertisements carrying the message "We care" [about the American flag and the Bible]. In addition, he has pledged

himself to work against the reelection of Council members who voted in favor of the grant.

In order to counter this attack, GAGV has initiated a voter registration program to ensure continued support from the City Council and other political leaders in the area.

GAGV was one of 30 non-profit organizations to receive a portion of the one million dollar CETA grant which was earmarked for the city of Rochester. All of this federal money is administered by the Urban League of Rochester, which gave its approval to all of the funded projects before they were turned over to the City Council for a mandatory vote. Rev. Brothers and his supporters sent two busloads of opponents, many of whom were school children, to the Council meeting at which the discussion on the vote took place. He was not able to counter the testimony of professional counselors who gave their wholehearted support to GAGV's peer counseling program.

Brothers' religious tenor was overcome by the positive remarks of other leaders of the religious community who spoke in favor of the funding. In addition, according to GAGV co-Presidents Sue Cowell and George Mohr, "a lot of support" came from the other agencies which have been allocated CETA money under the same grant.

The program in question, which has been in operation for about one year, is run by volunteers and



Charles Schiano

three paid staff people. A Director of Volunteers trains peer counselors and there is a Specialist in Graphics and Communications, and a Specialist in Employment and Housing. So far the Project has sponsored three programs for the benefit of the gay community, the creation of a job bank for lesbians and gay men, the recruitment of peer counselors from the gay community, and a survey on housing and employment discrimination in the area, in which it was found that only 16 of the 200 firms surveyed had non-discrimination policies with respect to sexual preference.

The CETA money recently allocated to GAGV will allow the project to continue to be funded for one more year.

HEW Recommendations on Title IX Policies Protested

By Lisa Nussbaum

BOSTON — In the unfolding saga of proposed guidelines for implementation of federal Title IX legislation, the Department of Health, Education and Welfare (HEW) released its long-awaited recommendations on athletic policy. These recommendations, released last December 6 and open to public comment until February 10, 1979, stirred an immediate protest from Sprint, a project of the Women's Equity Action League (WEAL). Sprint maintains that the proposed interpretations do more to set back the cause of sex equity in sports than they do to advance it. In a newsletter, Sprint raised serious objections to the athletic policies on several counts.

In part one of the policy, HEW proposed that the average expenditure per athlete must be the same for men and women, the so-called "equal per capita ratio." But, insofar as athletic budgets are concerned, HEW allows exceptions to the formula if a school can document that it needs to spend more on a given sport because that sport is more expensive than others in the budget. By reason of "nature," "scope" of program or "level" of competition, suggest the HEW guidelines, one sport may be considered more expensive than another. Furthermore, HEW says it will be satisfied with a school's compliance with Title IX if the expenditure ratio for men and women *seems* in balance and if the exceptions sound reasonable.

If athletic or other administrators decide to allocate funds generously to develop a particular sport, or allocate funds sparsely to gradually develop a sport, these "programmatic decisions" may also count as exceptions to Title IX compliance.

Sprint argues that allowance of the above exceptions amounts to nothing more than a sanction for continuance of sex inequity in sports. Primary among the offenders of equity, and not surprisingly, the sport which HEW seems most eager to protect from the intent of Title IX legislation, suggests Sprint, is football. Sprint writes:

The proposed Title IX athletic policy would permit large por-

tions of limited athletic budgets to continue to be funneled into football, a sport whose intercollegiate participants make up a small portion of the entire club, intra-mural, and intercollegiate spectrum across the nation. Football is the one sport with a disproportionate number of "benchwarmers," players who may be on scholarships . . . who may be transported to the game sites, but who rarely play.

Sprint warns that schools can easily make "programmatic decisions" that guarantee the survival of expensive "major sports" and spell the doom of "minor sports" by diverting funds to the former and away from the latter. Sprint also warns that programmatic decisions may jeopardize or curtail intramural or club athletic programs — which tend to reach a wide spectrum of students — so that "costly high level varsity competition" can flourish.

Sprint challenges the assumption that football deserves special consideration as to compliance with Title IX regulations on the ground that football makes money for athletic departments. On the contrary, says Sprint, citing National Collegiate Athletic Association figures, "Football does not even support itself at more than 80 percent of the nation's schools. Being revenue-producing is not the same as being profit-making if costs exceed revenue." Sprint makes a similar case for intercollegiate basketball as a non-money making sport.

In answer to the equal per capita ratio, Sprint feels that measuring equity by this ratio falls far short of being an adequate measure of sex equity in sports, and militates against the chances of an individual or athletic team's complaining of discriminatory allocation of funds or of such a complaint getting a hearing on its merits. In fact, charges Sprint, the equal per capita ratio "flies in the face of the intent of Title IX" which says:

No person in the United States, shall, on the basis of sex, be excluded from participation in, be denied the benefits of, be treated differently from another person or otherwise be discriminated against in any interscholastic, intercollegiate, club or intra-

Continued on Page 7

California Teacher Plans Suit Against Anti-Gay Group

By Denise Sudell

HEALDSBURG, CA — Teacher Larry Berner, who became a target of attacks by State Senator John Briggs and his group Defend Our Children during the recent campaign to pass the anti-gay Proposition 6, is planning to sue that group, Healdsburg school board president Lee Lee, and television station KNBC in Los Angeles.

Although, according to Berner and his attorney, Jerel McCrary, Berner was subjected to a series of attacks in the media, the suit will be concerned mainly with a television commercial for the Yes On 6 campaign.

In the ad, said Berner, "Mrs. Lee Lee said that in her school district there was a second-grade teacher who uses his status as a teacher to promote homosexuality. Then an announcer comes on and says, 'What they do in private is their own business, but when, like this teacher, they bring it into the classroom, it becomes everybody's business.'"

Although Berner was not specifically mentioned or pictured in the ad, he claimed that his identity was obvious because "I'm the only openly gay second-grade teacher in Healdsburg; I'm the only male second-grade teacher in Healdsburg, and they used the male pronoun."

The ad was scheduled to appear on eight stations throughout Southern California, but it was withdrawn by seven of the stations after they were contacted by McCrary, Berner said. The eighth station, KNBC, refused to withdraw the ad, and so is being included in the suit.

"I think it's very clear that at the least we have a slander case, I would think against all three of them [Lee, KNBC, and Defend Our Children], said McCrary. "That's going to require a little

more investigation, because there's a possibility, in view of the flagrant charges, that we might also allege intentional infliction of emotional distress, but we haven't quite worked that one out yet."

Proceedings for the suit have not yet begun, since details have yet to be worked out, McCrary explained. "It's conceivable that we might bring these suits separately, because there are many things that Lee Lee and Defend Our Children did, aside from what the television station ran. So we might end up with three different damage figures in three different suits."

Besides reference to Berner in the television ad, the Briggs group also used the teacher as an example in space allotted them in the voter's handbook of the state of California. Each side on the ballot measure is given space in the handbook to present arguments. The pamphlet is sent to all voters in the state.

After Berner published an article opposing Proposition 6 in a small community newspaper, Briggs used his handbook space to present a statement claiming that Healdsburg parents and school officials were attempting to have "a second-grade teacher who has openly admitted his homosexuality" removed, but were unable to do so until Proposition 6 was passed.

According to Berner, though, the Healdsburg community was solidly supportive of him. "Within school, 19 of 21 teachers were firmly committed behind me, were with me solidly. A rather large group of parents campaigned against Proposition 6, got together because I had taught their children, now or in the past — and in fact, even printed up these really cute T-shirts. In the Voter's Handbook, Briggs had said, 'If you don't think Proposition 6 is necessary, then ask the parents of



Larry Berner

Healdsburg.' And so a bunch of women got together and had these T-shirts printed up, 'Ask a Healdsburg Parent — No on 6.' Those were all over town."

Berner said that he was attacked directly as well as by implication. He quoted Lee as saying, "Larry Berner doesn't teach reading, writing and arithmetic in his classroom, he teaches reading, writing and homosexuality."

"Briggs also — at one point he stated to the San Francisco *Chronicle* that 'Larry Berner is the only teacher in this state who goes around flaunting his homosexuality in the classroom,'" Berner contended.

"It's in the area of what's called slander *per se* — which means that if you're talking about an individual in his or her profession, and specifically indicate that they have done something unprofessional, then it's a different animal altogether from regular slander. You don't have to prove actual damages, because it's presumed that if you slander a person in their profession that's damage enough."

—reprinted with permission from the Philadelphia Gay News

Judge Rules Firefighter May Nurse on the Job

IOWA CITY, IA — Firefighter Linda Eaton will be allowed to breastfeed her child at the fire station in which she works. A temporary injunction in favor of the woman was issued last week while the Iowa Civil Rights Commission investigates charges of sex discrimination.

Johnson County District Judge Ansel Chapman issued the injunction after two days of hearings. Eaton had sought the injunction after she was suspended from her job for nursing her four-month-old son during "personal time" at the fire station.

Judge Chapman cautioned that his order did not decide the merits of the case, warning that the question of what is right or wrong was still to be determined. "We are not deciding whether Linda Eaton has the right to nurse her baby in the fire station under the protection of the US Constitution and the Iowa Civil Rights Act," he ruled.

The judge said that Eaton could nurse her child no more than twice a day at the firehouse "so long as

there is no disruption of training, study, procedure or her ability to respond to emergency fire calls."

Chapman's injunction will remain in effect until he receives a report from the state Civil Rights Commission. The Commission had intervened in the case on behalf of the firefighter.

An obviously pleased Eaton told reporters that she felt "wonderful" about the injunction. "Right has prevailed," she said.

The Iowa City fire chief had little to say about the injunction. "I'll leave it with the court," Chief Robert Keating stated. Keating had testified that altering an unwritten policy forbidding "regularly scheduled family visits" could result in chaos at the fire station. Keating viewed nursing as a "family visit."

The chief also expressed a concern that nursing the child might interfere with Eaton's duties. Under cross examination by defense attorney Clara Oleson, Keating stated that nursing "did not seem to interfere with her response to a fire call."

Gay Community News

THE GAY WEEKLY

Volume 6, Number 28
February 10, 1979

22 Bromfield Street
Boston, Mass. 02108
(617) 426-4469

Managing Editor	Richard Burns
News Editor	Jim Marko
Features Editor	Amy Hoffman
Design Editor	Reg Taylor
Circulation	Jil Clark
Office Mgr./Bkpr.	John Graczak
Editorial Consultant	David P. Brill
Classifieds	Nancy Walker
Promotions Mgr.	Mel Horne
Distribution	Barbara Cischke
	Chris Guilfooy
Photography Mgr.	Tim Grant
Advertising Manager	Lucy Miner
Ad Representatives	Kim Mohr
	Barry Forbes
	Gordon Gottlieb
	Xanadu Graphics Inc.
Copy Editor	
Typesetting	
News Staff	
Tom Hurley	Harold Pickett
Nancy Wechsler	Dai Thompson
Nick Olcott	Tony Domenick
Kathy Travers	Philip Shehadi
Features Staff	
Tommi Avicelli	Lisa Nussbaum
Paula Bennett	Mike Rieggle
Lorraine Bethel	Eric Rofes
Michael Bronski	Jeff Ruda
Mel Frankel	Harry Seng
Gregg Howe	Betsy Smith
Rudy Kikel	Cindy Stein
Pat M. Kuras	Lynn Tibbets
John Kyper	Maida Tilchen
Mitzel	
Layout and Illustration Staff	
David Becker	Rick Hillegas
Doug Barry	Bruce Crooker
Ken Westhassel	
Art Interns	
Steve Fay	Christopher Morrissey
Photographers	
Jane Motley	Ken Rabb
Don C. Hanover III	Eric Roth
Bettye Lane	Michael Thompson
Promotions	
Don Barrett	Peter Martin
Dave Peterson	
Indexer	Charles Ash
Librarian	Dan Berns
Microfilm Promotions	Dee Michel
Bulk Distribution	Ray Hopkins
Southeast Representative	
Christian Lange & Associates	
7000 SW 62nd Avenue	
Miami, Florida 33413	
(305) 666-2588	

Corrections: Vol. 6, No. 27 — Cover rendering by Jil Clark
Vol. 6, No. 26 — Illustrations on pages 8 & 9 by Vernon E. Berg III

Cover photo by: Michael Thompson

Gay Community News (G.C.N.) is dedicated to providing coverage of events and news of interest to the gay community. GCN is published every week (except the first week of January and the last week of August). All material copyright © 1978 by G.C.N. Inc., all rights reserved, reprint by permission only. Our main office is located at 22 Bromfield St., Boston, MA 02108. (617) 426-4469. Office hours: Mon.-Wed. 10 a.m.-6 p.m.; Thu.-Fri. 10 a.m.-9 p.m.

GCN is included in the Alternative Press Index, which is published quarterly by the Alternative Press Center, Inc., Box 7229, Baltimore, MD 21218.

Volume V of GCN is available on microfilm from University Microfilms International. Write GCN/Microfilm for more information.

Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers; remember, it's YOUR paper!

Second-class postage paid at Boston, Mass. Annual subscription rate is \$17.50.
ISSN: 0147-0728
Member New England Press Association
Gay Press Association COSMEP

COMMUNITY VOICES

GCN welcomes letters to Community Voices. If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld on request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

attitudes and overtones

To the Editor:

Many weeks ago Nancy Walker wrote a column which she called "Sexism and Racism at GCN?" which she says was inspired by a meeting of some of the women on the paper's staff. But the article wasn't really about the meeting but merely used that meeting to ramble on and on about a "person's right to free association," about how there wasn't any racism or sexism at GCN, and in fact to expose at its very core some very blatantly racist things.

Walker tries to cover her racist attitudes by defending them in terms of every person's right to choose who will be their friends, who will enter their home, who will enter their bedroom. She makes comments like "equality stops at the bedroom door," and "It is absurd and cruel to label a person a 'bigot' if he/she wants to relate intimately only to a member of his/her own race, religion, or even ethnic group . . ." Why, I wonder, did Walker go on and on about this in her column? What happened at the meeting of GCN staff women (which I attended) that threatened Walker so?

Her column goes further in its racist overtones. She treats racism and race as questions of little importance — in her attempt perhaps to be liberal and declare it shouldn't matter what race a person is — she trivializes it to be of no more significance than if a person is a smoker or non-smoker. Walker says "Sometimes all this carry-on about race, religion and sex seems so petty and silly that I cannot take it seriously. I am incredibly prejudiced about many things like cigarettes and noise and stupidity, and I cannot afford, because of these things that really matter to me, and I off people merely on the basis of race. . . . But that's only how I am. If other people's prejudices run along more conventional lines, so be it."

Her "so be it" attitude is echoed throughout her column. She does not take seriously or consider it a problem that most people who write for GCN are white. Walker writes, "Several blacks do write for us. I hope more will, but that is neither here nor there." To consider the question of third world participation at GCN as "neither here nor there" is to dismiss without much thought something very important to the paper and the community, and is to feed into the racism that is already all too prevalent in this city.

We are a large and varied community. Yet most of us, I would guess, live within just one fragment of the community and do not experience the diversity of culture and politics and background that are around us. Boston, like most cities, is extremely segregated — and we all lose by that segregation — not just the political unity we need to confront those who oppress us all, but we lose something very deep and personal when we leave standing the walls that have stood between people of different races for centuries. GCN must be a part of the movement that actively seeks to break down those walls — more than just a forum of our true diversity — it must be a part and parcel of combatting the divisions between us. I hope Walker's article doesn't set the paper back too many years in doing this. I have enjoyed, felt proud, watched with excitement GCN become a paper that was more open to women writers, third world writers, and radicals like myself. I only hope that that trend on the paper continues, and people in the community don't feel so alienated as to turn their backs on us completely.

I can only add that my emotions when reading Walker's article for the first time (and every time thereafter) were extreme anger, outrage and disappointment that the paper let it get typeset and printed. I was furious when I read the article, and it has taken me this long to sit down and write something in response.

Sincerely,
Nancy Wechsler
News Staff, GCN
Somerville, MA

**TO OUR ADVERTISERS
NOTICE OF ADVERTISING
RATE INCREASES**
Effective February, 1979, Vol. 6, #29. Display advertising will cost slightly more in GCN. Advertisers may pick up new rate sheets at the GCN office or have them mailed directly by calling 426-7042 (ask for Lucy). All advertising contracted before the Vol. 6, #29 issue will be billed at the present rates.

our obligations

To the Editors:

There seems to be a great deal of controversy over the idea of man-boy love and is it of concern to the gay community? I happen to be a friend of Nancy Walker's and was discussing this subject with her the day she wrote her piece. Therefore I guess I have the vantage point of supporting what she said based on her article plus what she was saying while she was writing the article.

I feel strongly in the right of children to be able to express their sexuality and that their concerns are our concerns in that we were once there ourselves. I may be in my forties now, but I still remember what it was like at 11 and 14 and 17 and all those years in between to know that I really had much stronger feelings for women than men. Of course I got crushes on older women, teachers, etc., but my discovery of love came from working out sharing and experiencing life and love with my peers. The hideous part was the game played at not being discovered, of pretending to the adult world to agree with them and to get the full impact of hypocrisy. I had a father who was so homophobic he wouldn't watch men dancers because they were all faggots. Despite his attitudes, I was comfortable being a lesbian but damned uncomfortable having to hide it so much. I discovered young the way to stop questions was to pretend complete ignorance about what people meant by asking if I ever kissed my girlfriends. I know in talking with Nancy she also agrees with the concept that the budding gay children are our children and that we are concerned about their rights too. I feel we are the parents in spirit though not in fact. With the constant potshots at us for recruitment, it stymies us from giving the real support and guidance that we would like to give.

However, when children get involved with adults, their crushes can come alive in ever greater fantasies. But children in reference to adults are in the same vulnerable position as any unequal relationship between adults and children, be it parent-child, teacher-student, etc. The popular with the not-so-popular, the in with the out, these are people in positions to convince the other to agree to things their peers may not be able to. Can someone who defends the principle of adult-child loving please clarify for me the safeguards present to protect the vulnerable from getting carried away and caught in the web of fascination that could be destructive for them in the hands of the wrong person? How can we decide where the line is to be drawn? As a therapist I already constantly see the ravages on personalities of experiences they had when vulnerable — not necessarily only as children but when the experiences are as children it becomes harder to unravel. I don't call children innocent, but they are vulnerable.

Judging from the storm of letters in GCN on this subject and that the Bryant et al forces are so scared shitless about our influence on children, I guess we are being forced to reconsider whether this is an area of gay concern. Those of us who do not want sexual relationships with children have as much obligation to speak out as those who want them.

In gay community integrity,
Lyn Foley
Contoocook, NH

shocked

Dear GCN:

I am shocked at the paternalism expressed by Andrea Dworkin, Nancy Walker and Robin Morgan in their comments on gay male pornography and boy love. Their analysis depends to a large degree on the fallacy of some "essential" male sexuality assumed to be operative in all forms of male sexual expression. Obviously each instance of pornography and boy love must be judged on its own merits as to whether it is sexist or oppressive. Generalizations aren't possible.

These articles remind me of an incident that occurred when I first became involved in gay activism. I joined into a discussion of sexism and women's rights with a group of lesbians. Told in no uncertain terms that as a man I could not understand or comment intelligently on these issues, I shut up, listened and learned. Similarly I am not convinced that women, given the historical conditions in which they operate in this culture, can understand and deal effectively with issues of gay male sexuality. Perhaps they should do what I did many years ago.

Sincerely,
Marshall R. McClintock
Baton Rouge, LA

freedom of speech

Dear Editor:

A more appropriate heading for Nancy Walker's piece ("Men and Boys: Appropriate?"), GCN, January 13, 1979) would have been "Freedom of Speech, Ltd." Even if Walker disagrees with David Thorstad's theories (outlined in "A Statement to the Gay Liberation Movement on the Issue of Man/Boy Love," GCN, January 6, 1979), as obviously she does, all she succeeded in doing was to tell him, and others like him, to SHUT UP! She has the right to criticize what was said but I criticize her saying: don't say it. Her perspective on the issue of man/boy love is very much like her perspectives, it would appear, on other issues; that of a confused liberal: don't rock the boat! She would limit the scope of the gay liberation struggle to gay rights and convince the world that gay people are just the same as straight people. It may interest Walker to know that there are many people, gay and straight, who have opinions differing from hers and they must have the right to express those views. For example, I don't like capitalism, the nuclear family, the government of this country or its agencies and as a gay person feel I have been personally oppressed by them. I defy Walker to tell me I cannot openly say so!

Walker's use of the word "fuck" indicates, to me, a predetermination on her part that men are less than capable of loving. Because an adult loves or has sexual relations with a younger person, it does not automatically follow that that adult wants to "fuck children." As a lesbian, Walker should be acquainted with forms of love-making other than "fucking" (whatever "fucking" may mean to Walker — to me it means anal or vaginal penetration by a phallus). Or does she mean that only women are capable of love and men only able to attain erection? Her tone was insulting and cruel. In the first place, cross-generational sex (when it gets that far) rarely includes penetration of the younger person. The reason being that the younger person's body, in most cases, has not matured sufficiently to function properly in that regard. Further, sexuality between adults and young people usually consists of caressing, kissing, mutual masturbation, oral techniques and (in the cases of males) anal penetration of the adult by the youth.

If sex is truly bad, which I don't believe it is, then yes, it could have a harmful effect on the young person. However, I think just the opposite is correct; sex is good. Sex is the opposite of violence even if an insidious feature of class society dictates that it be coupled with violence. If the adult is warm and responsive, the young person will probably not have traumas and neither person will be harmed. All such relationships are not handled so responsibly, of course, but, one must accept that within the context of all human relationships — of which man/boy love is just one part. There is no reason to suppose that man/boy love is somehow stranger than other forms of love, and there is evidence that it can be beneficial to both parties. One thing is certain, it happens. Anyway, what would be wrong with a lesbian sharing her love and sexuality, not to mention her life experience, with a younger woman under the age of majority? It may just help to instill in that younger woman a love of women and a love of being a woman.

I think Walker should raise her consciousness with regards, among other things, to age and human sexuality (I respectfully refer her to *Sexual Behavior in the Human Female*; and *Sexual Behavior in the Human Male*, Alfred Kinsey et al.). Placing Thorstad's essay about men and boys loving each other and the political and social ramifications therein on the same level of horror as a mass murder is perverse and ignorant. She should have stuck to her original idea for a story: "a funny column dedicated to the proposition that if it didn't go wrong in '78 maybe by '79 it's too late . . ." whatever that was to have meant.

My last point is that the issue of children is at the crux of the gay liberation struggle in opposition to the institutions that oppress us and those institutions are aware of that and realize the vulnerability of the subject. Every argument and organized effort against us in some way involves children. Witness: "Save Our Children, Inc.," Proposition 6 and the offensive against lesbian mothers. Hiding from the issue won't help. The only way to deal with these attacks is to be honest and in the open. We must love children. It is our responsibility as human beings and leaving it to the decaying family structure and/or corrupt government agencies, as Walker would have us do, is only Folly.

Yours for Gay Liberation and Socialism,
Mark W. Bentley
New York, NY

NEWS EDITOR
Gay Community News is accepting applications for the position of News Editor. News writing and editing skills needed. Please send resume to Richard Burns, GCN, 22 Bromfield St. Boston, MA 02108.

SPEAKING OUT

Fight to Choose

By Linda Gwizdak

On Sunday, Jan. 21, 1979, NBC-NEWS WEEKEND program showed a one-hour special on the anti-abortion movement. To say the least, the anti-abortion movement, under the leadership of the National Committee for the Right to Life, is alive and well — and growing. They are a well organized and well financed group.

Some interesting points were made on the telecast. In Jan. 1978, 70,000 people marched on Washington, D.C., in support of the "right to life" and lobbied their congresspeople.

The Right to Life movement was busy during the 1978 elections. They made political ads supporting "pro-life" candidates. They will continue their election activities up through the 1980 elections. They do not plan to run an anti-abortion presidential candidate, but they will be certain to put the heat on the presidential contenders. In 1980, the Right to Life will carry out their "hits" on the "Deadly Dozen" list. There are six Congressmen and six Senators who did not vote "pro-life" who are up for re-election. It doesn't matter if the anti-abortionists like 99% of a congressperson's voting record. The "pro-abortion" vote will cost her/him her/his seat. This pressure will cause some congresspeople to "waffle" on the issue. The pressure on the congress will be to support the "human life amendment" which will outlaw ALL abortion in the US even if the mother's life is in danger or the woman is a victim of rape or incest.

The last time a single-issue campaign won was for the Prohibition. During the Prohibition, thousands died from poisonous, illegal liquor. Under the Hyde Amendment (1977), some women have already died. The Hyde Amendment prohibits the use of Federal funds to pay for poor women's abortions. Before the 1973 US Supreme Court decision that legalized abortion, thousands of women died from botched "back-alley" illegal abortions.

Near the end of the 95th Congress, a major bill to fund various family planning programs was considered. The Right to Lifers were trying to amend it with riders that were anti-family planning, anti-abortion, anti-Planned Parenthood, Inc., and anti-gay. Their aim was to eliminate Federal funds for *any* program that provided counselling or referral services for abortions, the use of contraception devices such as the pill or the IUD and for gays who need help to accept themselves and their homosexuality as a healthy life-style.

In the film, audiences and speakers appeared to be in a comfortable income bracket. Those women didn't have to worry about the lack of Medicaid-funded abortions. Many of the activists were homemakers while their husbands worked. They put the kids in day care so that they could be free to do anti-abortion work.

The Right to Lifers are using the "Holocaust" to make their point. They think that legal abortion will lead to legal murder of the elderly and the handicapped. They are thinking of getting the aid of veterans groups such as the American Legion to support their cause. They are telling veterans that euthanasia may be used against injured veterans if abortion were to remain legal!

Although the Right to Life Committee denies Catholic Church political/financial involvement, the Church has its own committee to work for the passage of a Human Life Amendment. They pass out the same literature as the Right to Life Committee does.

The Rubber Gun Backfires

By Pat M. Kuras

On Wednesday, Jan. 17, I attended the premiere showing of *The Rubber Gun*. I had heard that the film was made by gay people and that the subject matter dealt with gays and the Montreal drug scene. I learned from a couple of different sources that it would be a good film. Eager to support a "gay" project, I went to the film with a few friends. What was meant to be an enjoyable evening, however, became quite an aggravating one.

The film itself was a complete disappointment. Characterization is shallow. Dialogue consists of characters attacking one another verbally. The characters seem to hate themselves and each other. They lack any signs of warmth or compassion, thus making it impossible for anyone in the audience to be able to care about them in any way. One of the few moments in which the film comes alive is in a scene involving police officers beating and torturing a drag performer. As far as other gay content went, I didn't realize the men were supposed to be gay until there was one insipid scene in which two men cruise a group of boys playing hockey. The scene reinforces that old bugaboo of queers as child-molesters.

Elsewhere in the film, the hero Steven Lack is occasionally shown painting his masterpieces. His artwork consists of images of victimized and mutilated women. Would a *gay man* produce such *objets d'art*? I thought not.

Later in the film, Lack becomes increasingly more animated, mincing and dishing like a cast reject from *The Boys In The Band*. Perhaps, I thought, he is a "hip" straight man attuned to queenier aspects of the gay community. The film is continually vague in all regards, especially characterization. We don't know who is what or what they are to each other.

COMMUNITY VOICES cont.

the aclu and you

Dear GCN:

I would like to clear up one statement which, standing by itself, did not express the idea I had conveyed in our discussion.

It was not that the ACLU had "little conception" of the rights of women, students, etc., before the sixties. Rather, I think the shift in *emphasis* reflected a change from a defensive posture in the '50s to keep rights already won to an offensive posture in the '60s to win fundamental equal protection and equal rights for women and minorities.

Our concern has always existed for all civil liberties violations. But in the final analysis, the realities of a limited budget and the exigencies of current events — current violations of basic rights — create priorities.

Needless to say, with more support in all communities — gay and non-gay — we can do more. I'll put you on the mailing list for the Gay Rights Guardian to keep you up to date. Keep up your good work.

Sincerely,

Carol Sobel
Associate Director
ACLU of Southern California
Los Angeles, CA

for the record

Dear Editor:

I do not want to detract in any way from the importance of Harvey Milk's contribution to the gay rights movement. But I should point out to you that he was not the first openly gay man elected to public office in the United States (GCN, Jan. 13). I was re-elected to the Minnesota State Senate in 1976, two years after I came out publicly and a year before Harvey's election. In addition, Jim Yeadon was elected to the Madison (Wis.) City Council as an openly gay candidate in the spring of 1977. Despite your occasional lapses, however, you are doing a good job of reporting news of the gay community.

Sincerely,

Allan Spear
State Senator
Minneapolis, MN

OFFICE/BUSINESS MANAGER

GCN needs an Office/Business Manager. Responsibilities include billing, A/P, A/R as well as office duties. Address inquiries to Richard Burns, GCN, 22 Bromfield St. Boston, MA 02108.

It is reported that the IRS is investigating the Right to Life Committee for irregularities in their financial affairs and their possible violation of Federal election laws.

The film showed a number of anti-abortion rallies and marches. The theme is always the "murder" of "innocent babies" and there are lots of placards showing bloody fetuses. They NEVER spoke about the woman's needs or even how the need for abortion can be reduced. The real issue behind abortion is old-fashioned Christian "morality." Abortion is merely a smokescreen to hide the real issues. At a convention, Phyllis Schlafly (anti-ERA) was there. She gave a huge polemic against abortion, ERA, homosexuality, and the general lack of morality in US society. Another speaker complained about the present law (Hyde Amendment) as being "too loose." He went on to say that the society was also too loose and that WOMEN were too loose! Aha! Their true anti-woman and homophobic selves were shining through! The anti-abortionists are also against sex education, feminism, Communism, premarital sex, Darwin's theory of evolution, the ERA and gay rights. Here is what the Chicago Catholic Physicians Guild had to say: "Planned Parenthood . . . has become the chief promoter of promiscuity and *sexual perversion* [my italics], of the breakdown of adolescent chastity and family and marital morality and the loss of respect for life . . . Cooperation by any Catholic diocese in the United Fund activities with Planned Parenthood and other abortion-promoting and referral agencies is cooperation with evil. Such cooperation displeases God and helps destroy the family and the nation." Those of us in the gay movement have heard this tune before.

Many gay people think that abortion is a heterosexual women's issue. Many lesbians are reluctant to work on the abortion issue because, after all, straight feminists were reluctant to accept lesbianism as a feminist issue. Both lesbianism and abortion speak to the issue of a woman's right to control her own body. I say it is also a gay issue because the Right to Lifers are directly ATTACKING GAY PEOPLE! Lesbians are not immune to unwanted pregnancy through rape or incest. The Human Life Amendment will oppress us just as it will oppress our straight sisters. The present Hyde Amendment is just as deadly to low-income lesbians as it is to straight women.

The Right to Lifers SUPPORTED the passage of Brigg's Prop. 6!

These people are dangerous and they will stop at NOTHING — including violence, to achieve their goals of forcing their moral beliefs on all Americans. The US Constitution forbids the merging of church and state. Already this issue is debatable.

The anti-abortionists and the anti-ERA groups are presently using homophobia to divide us and scare off our potential allies. We must educate people about homosexuality so that the "Lesbian" label no longer scares off people who are struggling to fight their oppression as women in this patriarchal system.

I think that the gay movement should show up in full force to combat the anti-abortionists. We must show up at pro-choice rallies and marches. We must keep an eye on all legislation that threatens the rights of any group. If one goes, we all go. We must make the Right to Lifers know that we will no longer tolerate their nonsense and that gays will not go away any more than abortion or the fight for equality for women. Think of the power of a united coalition of the gay movement and the women's movement.

The Right to Lifers are hell-bent on destroying every shred of individual rights that Americans have left. The Right to Life wants to convene a Constitutional Convention to outlaw ALL abortion. There are NO GUIDELINES to limit the Convention to one issue. The Constitution is literally up for grabs with various groups wanting to add amendments to outlaw busing for racial integration, tax reform and who knows what else they'll dream up. We have got to educate ourselves on the issues and on our enemy so that we know what we are fighting and how to fight them. Get involved. YOUR RIGHTS ARE AT STAKE!! Remember, an attack on one is an attack on all. Let's get with it and FIGHT!

After the film shown that evening, stars Steven Lack and Allan Moyle were on hand to talk with the audience. It was amusing to find that Steven Lack was the exact same campy glib character he portrayed in the film. My amusement, however, was short-lived. In the course of questioning, someone asked about his paintings. Steven Lack responded with a comment that he was expressing his inner self, a self that he identified as "a mutilated woman." He said it definitely to shock the audience, yet his tone inflected a degree of honesty and suggested that within all of us he felt that there was a mutilated woman. What shocked and outraged me the most was his clearly-evident attitude that seeing one's self as a mutilated woman was quite all right, terrific and even *enviable*.

At this point, I joined the discussion. I don't remember the conversation totally verbatim, yet I remember the tone — increasingly angry on my part, and flippant and snide on his. We countered back and forth at least three times. With my opening remarks, I respectfully wanted to know why he found a mutilated woman a desirable thing to be. He answered with glib comments and ended by snipping, "Do you understand?" No, I did not understand — so the barrage began anew. He was glib while I rapidly lost what few remaining shreds of respect I had for him, as a gay person, filmmaker, whatever. Allan Moyle tried to inject some respectful and apologetic comments to smooth over the incident, but at length it went unresolved. When I made it known that as a woman, I was oppressed and offended by Lack's comments, I was hissed by some members of the audience.

The Rubber Gun is a poor film — poor as entertainment and poor as a representation of gay people. I am disappointed that my hard-earned three bucks went to a film and group of people that I would now not knowingly support. As for my conversation with Steven Lack, apparently he is a slick egotist groping towards stardom. The plights of everyday people are irrelevant to him. As far as his own misogyny and sexism goes, I suppose I shouldn't have been so shocked. It wasn't the first time a gay man has been oppressive to me, nor likely will it be the last.

the flaw and the flawed

Dear GCN:

The cogent point in this vituperative controversy around man/boy love is that sex and love are not criminal; *coercion* is.

Would these overbearing, self-righteous guardians of popular morality propose to forbid relations between women and men, as well, for the reason that such relations are most often characterized by power-inequity/abuse or rape? It is easily wiser to criticize the flaw, than to categorically condemn what is sometimes flawed.

Love and lust are not the exclusive domain of people over 18. That young people are usually less experienced because of their fewer years cannot be an acceptable criterion for disallowing them more experience.

Rape and abuse should be on trial; *not love* — or lovers — of any kind.

Scott Alpert
San Francisco, CA

WARNING

Boston Police have reported receiving numerous complaints about sexual solicitation and activity in the area of the Boston Public Library men's room again. Before arrests begin, the police department is warning men not to use the library for sexual purposes.

marching on

Dear Editors,

As the issue of "Man-Boy Love" comes to a slow boil in some parts of the gay community, I have vacillated between feelings of white anger, guilt springing from feeling "too" self-righteous, and total apathy.

Dimly, I have seen two sides of the man/boy coin. One side (the "tail" if you will) we have Bob, a gay man I befriended in college. Bob, perferated ulcer and the beginning stages of alcoholism, taking on the token flaming-fag-of-the-theatre-department. When he was loaded, dark thoughts came to the surface — anxiety about "fucking" under the football field bleachers while peers watched basketball games across town . . . meeting older men in back alleys, screwing/blowing — never seeing the face again. Bob said he started at nine. He also said he wished he hadn't. The "head," then, was former roommate Ree, who had a penchant for the Fenway reeds and young queens. Perplexed at his desire for young boys, I asked him why. He candidly said that it was "status" to "get" younger guys, it enforced his "butch feelings" and the "innocence" was a turn on. That was five years ago — when "man/boy love" was known as "hustling chicken." Time marches on.

Candyke
Boston

Comment and Analysis: Fr. Paul Shanley vs. Cardinal Medeiros

By John J. Graczak

BOSTON — Shortly after having assumed leadership of the Roman Catholic Church in Boston, Humberto Cardinal Medeiros called Fr. Paul Shanley into his office. Shanley had been appointed by Cardinal Cushing, Medeiros' predecessor, as a "Minister to Alienated Youth" and spent the sixties working first as a street priest, then a drug rehabilitation counselor, and finally, a minister to sexual minorities. He related the history of his work under Cushing to Medeiros and then explained, "As I see it, the problem in the sixties was first with street people, then with drugs. In the seventies I see a time of sexual confusion." The Cardinal rose and put his arm around Shanley, "Go with my blessing. They won't like you, but then they won't like me because I'm Portuguese."

Last weekend, Shanley was again called into the Cardinal's office, this time to be sent away with less affection. The Cardinal informed Shanley that he had received three letters of complaint about the most recent educational tape Shanley had made. The tape, *Homosexuality: It's Debatable*, contained a debate between Shanley and Richard Lovelace, a conservative theologian on the subject of homosexuality. "I've made a series of tapes like this, and this was one of the most mild," Shanley explained. "After each tape the Cardinal would appoint a theological commission to see the results, but they could not find anything heretical in them." The Cardinal apparently found something objectionable in this tape, even though he admitted to Shanley that he had never listened to it, since at the end of the discussion he announced, "Well, in any case, whether you said it or didn't the

time has come for you to stop this running around the country and find a parish to work in." "That sounds like a punishment to me," replied Shanley. "No it's not a punishment," insisted the Cardinal. "You're running around the country and I don't even know where you are." After which the Cardinal told Shanley about his own plans to run down to Mexico to see the Pope.

More seriously, the Cardinal may have been referring to Shanley's trip to Wichita to oppose the anti-gay referendum there. The Cardinal received a complaint about Shanley's presence from his colleague, Bishop Maloney of Wichita, after which Shanley was called in by the Cardinal and asked to resign from his position on the Young Adult Ministry Board.

Before Shanley was sent off to look for a new job, he and the Cardinal discussed other related topics. The Cardinal informed Shanley of his desire to have Fr. Charles Curran removed from the faculty of Catholic University because of Curran's "heresy." Curran, you see, has taken the stance that one can morally dissent in certain cases from the official hierarchical teaching of the Roman Church. GCN asked Curran why the Cardinal might have it out for him. "I have heard rumors to that effect," he responded. "I can't say for sure . . . perhaps for my stand on birth control and homosexuality." Asked to explicate his teaching on the morality of homosexuality, he answered, "I hold to what I call the theory of compromise. It means that sexuality has meaning in terms of maleness and femaleness, but that anyone who without guilt or fault is an irreversible ho-

mosexual can engage in a homosexual relationship that is striving for permanency and be moral. I do not think that homosexual relationships are the ideal for everybody, but I'm only speaking of what I call the irreversible homosexual."

For this type of radical thinking, Curran is in hot water, and Shanley has been sent packing. Before being sent off to the Personnel Office to look for a parish that would have him, Shanley asked the Cardinal how the needs of Catholic Gays would be met.

The Cardinal responded that gay people have no need for special ministry because they are welcome in the Church. Shanley objected that they would not be welcome if people knew that they were homosexual. "They have no business flaunting their homosexuality," declared the Cardinal.

On his way from the Cardinal's office to the Personnel Office, Shanley encountered a priest who he had been in seminary with, but had not seen for 18 years. He informed his confrere that the Cardinal had just ended his ministry.

The other priest responded, "What were you doing? You were working with the fags, weren't you - if you'll excuse the expression." "No, I won't excuse the expression," answered Shanley as he turned and walked away.

Hopefully Shanley will find better job security in the future. The archdiocese has denied in the past that he even was appointed to have a ministry to sexual minorities, even though the Cardinal told a person interested in talking to him about the question of homo-

Continued on Page 7

Church Agency Offers Guides for Homosexuality, Abortion Debates

NEW YORK CITY — Guidelines for ecumenical debate on homosexuality and abortion have been approved by an agency of the National Council of Churches.

The Commission on Faith and Order includes 56 representatives of "mainline" Protestant, evangelical Protestant, Eastern Orthodox and Roman Catholic churches.

According to Dr. Jorge Lara-Braud, executive director of the commission, "We have watched with dismay the growing division of Christians on the questions of homosexuality and abortion and have formulated these guidelines out of an ecumenical sensitivity which aspires to a more reasonable handling of opposing views on homosexuality and abortion."

Although the guidelines do not take any position on the two issues, they "are offered in the hope that Christian unity may grow and be maintained" during debate on the issues.

The commission states that it supports the right of churches to

influence public policy, declaring that "political activity, which seeks to bring the social order into line with ethical convictions, based on religious commitment, does not violate the separation of church and state."

The guidelines point out, however, that "when extensive theological and moral differences preclude consensus on issues of public policy, it is unwise for individual Christians and denominations to advocate the closing of debate through restrictive laws."

The guidelines also assert that the "determination and protection of civil rights are of utmost importance. Individual Christians and denominations must call the state to account when the rights of citizens are denied or violated."

The guidelines state that "stereotyped notions and caricatures of people and positions must be avoided," and that all Christians "have a responsibility to see that all sides of a controversial issue are heard fairly and fully in

ecumenical debate." That debate, the guidelines stress, must involve clergy, laity, women and men, young and old, church leaders and seminary faculties and students.

The Commission on Faith and Order also states that questions to be raised on debates on abortion and homosexuality should cover a number of issues. The Commission says those questions should include: What considerations should be taken into account in deciding that an "immoral action" should also be illegal? Is our understanding of human nature too much a function of scientific definitions? What sources are appropriate and adequate in determining that a given behavior or attitude is "unnatural"? How can we correct the long tradition that masculinity is normative for human nature?

People interested in obtaining a copy of the document may contact the Commission on Faith and Order, National Council of Churches, 475 Riverside Dr., New York City 10027.

BOSTON SHOPPER'S GUIDE

BLUE MOON

Jewelry, Cards
Vintage Furnishings

Save 10% with this ad

306 Newbury Street
Boston, Ma 02115
617-247-7564
Hours: Mon.-Sat
11am-7pm

WOMEN'S COMMUNITY HEALTH CENTER

a feminist self-help center

Self-Help Groups:

- Lesbian health issues,
- menopause, herbal healing,
- others.

Open House Regularly Scheduled
Monthly Slide Shows — Available for Groups
women worked, owned, and controlled
639 Mass. Ave., Cambridge, MA 047-2302

Save this Ad for 10% Discount
for repairs only

LESTER'S T.V.

TV-Radio-Phonos-HiFi-Color

Expert Repair & T.V.s & Stereo—at lowest prices ANYWHERE! Outside antenna installation a specialty. Mass. Tech. Lic. 981.
Old fashioned service at an honest price!
Free Pickup and Delivery

15 REVERE ST., BEACON HILL
Boston Tel. 523-2187

GAY COUNSELING

Call Cambridge
661-1578

Tom Ferrick
Humanist Counselor
20 years experience

TOYOTA TOYOTA TOYOTA TOYOTA TOYOTA TOYOTA

ROWE'S LEXINGTON

"We care for you in Lexington."

FULL SERVICE DEALER

SALES SERVICE
PARTS BODY SHOP

861-7400

TOYOTA

409 MASS AVE., LEXINGTON

PEASANT STOCK RESTAURANT

SUNDAY BRUNCH LUNCH + DINNER
CATERING WINE + BEER

International dishes from around the world
421 WASHINGTON ST
SOMERVILLE, MASS. 02143 354-9528

THE WOMEN'S EXCHANGE

CRAFTS, FURNITURE
CLOTHING ON CONSIGNMENT

MON.-SAT.
10 A.M.-6 P.M.
661-2059

53 RIVER ST.
CENTRAL SQUARE
CAMBRIDGE, MA.

XANADU PRINTING

Sizes to 11" x 17".

Gay-owned and
gay-operated

Call 661-6975

XANADU BOOKS

Books by mail can save
you money. Send for our
current list.

143 Albany St.
Cambridge, MA 02139

GCN sells.

THE COPY GAZETTE

- Layout and Design
- Typing
- Typesetting
- Business Cards
- Rubber Stamps
- Envelopes and Stationery
- Offset Printing
- Photocopying
- Collating
- Binding
- Folding
- Reductions

115 Water Street
Boston, Mass. 02109
(617) 426-4515

We Provide Complete Printing Services
To Suit All Your Printing Needs

GREEN LEAF FLORISTS

NOT JUST A PLANT STORE

Flowers Wired

TELEPHONE: 247-3500
DICK GREENLEAF

478 COLUMBUS AVE.
SOUTH END, BOSTON

Town & Country Dog Grooming

JERRY FITZ-GERALD

PROFESSIONAL BATHING &
GROOMING OF ALL BREEDS
FULL SELECTION OF PET SUPPLIES
Over 15 Years Grooming Experience
MEMBER MASS. ASSOC. OF
PROFESSIONAL DOG GROOMING
367-9040
98 CHARLES ST., BOSTON

Shanley vs. Medeiros

Continued from Page 6

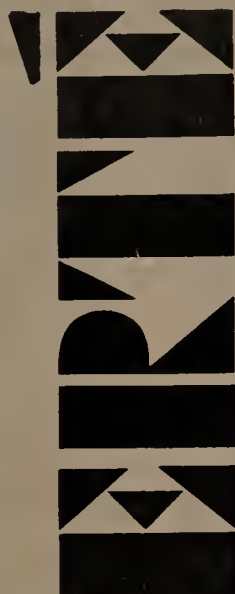
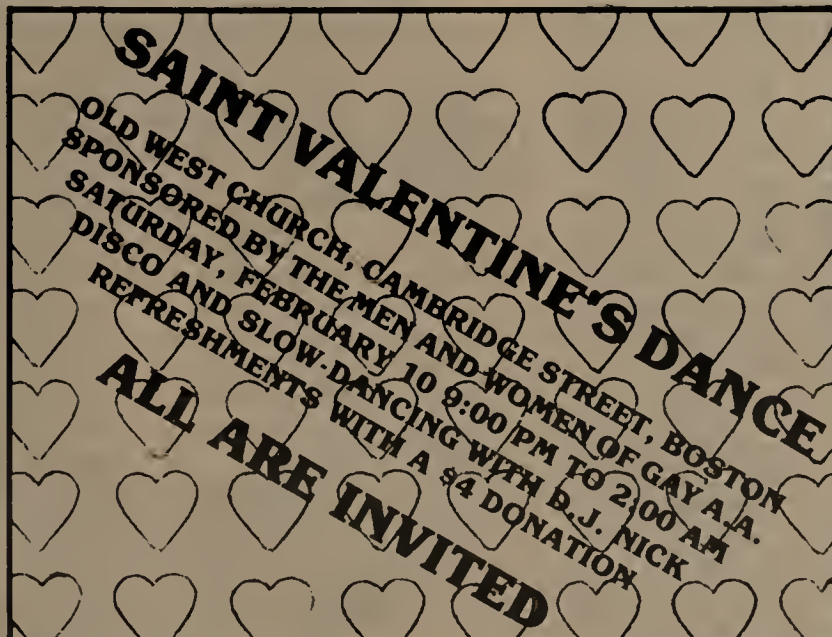
sexuality to "see my representative Fr. Paul Shanley." Perhaps he has good job security after all, since when GCN called *The Pilot*, the official newspaper of the archdiocese, to inquire into Shanley's status, the person answering the telephone shouted into the receiver, "Where did you hear that? There is no basis of fact that Fr. Shanley has been fired. Are you quoting me? Let me get Fr. White." Fr. White, the Executive editor of *The Pilot*, explained matters a bit less excitedly. "I can tell you all that I know, I checked with the Office of Personnel and they said that they knew nothing of this. If there was such a meeting between the Cardinal and Fr. Shanley it was a private meeting and between them. As far as I know, Fr. Shanley has not been fired. Peace." Information must move slowly, like change, within the archdiocese, since two days previous, another publication had asked them the same question, and in those two days they were not able to find out the status of one of their own. But then, perhaps one should be kind, because the Cardinal was running around Mexico, and maybe no one knew where to find him.

It is significant that the removal of Shanley from his post occurred on the heels of an effort by Dignity/Boston to make an outreach to priests in the area to engage in ministry with gays. Brian McNaught, former president of Dignity, and himself a former em-



Virginia Q. Taylor

Father Paul Shanley ployee of an archdiocese until removed because of his writing in favor of gay rights, has asked that a letter-writing campaign be initiated. It sounds like a good idea. Perhaps if the Cardinal knew how many of his flock are gay, how many of his fellow clergy are gay, and how many non-gay Catholics are concerned about the rights of gay people within the Church, he would think twice before disassembling the few ties that gay people have with the institutional Church. His address: Humberto Cardinal Medeiros, The Chancery, 2121 Commonwealth Ave., Brighton, MA.



"Tempest" 19 x 24

GALLERY IN THE SQUARE

665 Boylston St., Boston/426-6616

Mon., Tues., Thurs. & Sat. — 10am-6pm

Wed. & Fri. — 10am-8pm Sun. — Noon-6pm

© 1979 ERTÉ

**"The
Twenties
Remembered,
Again"**

**a new
Portfolio**

Eight
limited edition
serigraphs
by Erté.

**BOSTON'S
PREMIER
SHOWING**

Maressa

his bill, committee sources contended that at least two senators asked him to kill it. The sources said it lacked the six votes needed to get out of committee.

Maressa admitted that the bill might not have been able to get out of committee, but insisted that it would have passed "overwhelmingly" if it had reached the full Senate.

The decision to kill the bill was hailed by Rosemary Dempsey of the Lesbian Task Force of the National Organization for Women. "We are very glad at the outcome

Continued from Page 1 and hope we won't have to face such a situation again."

Phyllis Noble, president of the Gay Activists Alliance of New Jersey, said that the bill's demise "means that legislation in New Jersey will no longer be determined by fear of homosexuality."

Constantly in fear of losing their jobs or housing, "homosexuals have no rights at all," asserted Noble. "We're really not asking for anything more than anyone else. We're not asking to be accepted. We're just asking for equal protection under the law."

Protesting Title IX

mural athletics offered by recipient [of federal funds], and no recipient shall provide any such athletics separately on such basis.

Sprint contends that the "equal per capita" formula undermines the case of an individual "who files a complaint of sex discrimination in high school or post secondary athletics if it can be shown on paper that there is an overall equal per capita ratio of funds" spent on male and female athletes, with due consideration afforded the nature, scope or level of competition that already exists.

In summary, Sprint emphasizes these points:

- Proposing the use of overall equal per capita ratios for men's and women's athletic budgets will not alone bring sex equity to athletics;
- A given sport's "scope,"

Continued from Page 3

"nature" and "level" of competition neither justify unequal opportunity in athletics nor the use of present inequitable standards as a norm for setting future standards;

- The proposed athletic guidelines make it harder for individuals to get a hearing on complaints of sex discrimination.

Sprint encourages written comments on the proposed guidelines be submitted before the February 10 deadline to: David Tatel, Director, Office for Civil Rights, U.S. Department of Health, Education and Welfare, 330 Independence Avenue SW, Washington, DC 20201. If you want further information, write to Sprint at WEAL Fund, Suite 822, 805 Fifteenth St. NW, Washington, DC 20005 or call (800) 424-5162.

DID YOU SEE?

The following "Dear Abby" column appear in newspapers across the nation on Jan. 9.

Dear Abby:

Every Monday night my husband goes to a friend's house to watch Monday Night Football with a bunch of the guys, so I find something else to do.

Well, last Monday night I went to a movie with a girlfriend and on the way home I spotted my husband's car in front of his friend's house, so I thought I'd run in and say hi.

The door wasn't locked, so I

just opened it and walked in. There I found my husband and three other guys sitting around in ladies' underwear, garter belts, wigs, high heels and makeup — the works. I nearly fainted.

Abby, my husband is normal in every way. We have three children and our sex life is great, so I'm sure he isn't a homosexual.

What do they call a man who gets dressed up in women's clothes just for the heck of it?

HONEY IN OMAHA

Dear Honey:

A transvestite. And in Omaha, he's a MID-vestite.

Sundays are for

Paradise

the peaceful alternative

1 to 4pm — complete breakfast

no charge

2 for 1 from 12 noon to 1am

If you haven't tried it—

just ask someone who has.

180 mass. ave., cambridge, mass.

864-4130

Living In The Country

By Allen Young

Newspaper headlines in the past few months have brought attention to the generally invisible population of gay men in Western Massachusetts. The publicity, as is usually the case with such media attention in rural areas, has mostly resulted from police activity, but it has reminded the residents of the area that we are in their midst. It should also serve to help gay men in the area think about such basic issues as how we can grow and survive outside of the urban gay ghetto and, especially, about the options we have for social and sexual communication with other men. For the moment, at least, these issues, and not the more overtly political question of civil rights, are uppermost in people's minds.

Following the sensationalized, and largely incorrect, media exposure of cruising and sexual action at the Herter Hall men's room on the UMass campus (see GCN Vol. 6 #22), the *Valley Advocate* (area equivalent of the *Real Paper*) published a front-page feature story on the tearoom phenomenon. A sympathetic straight reporter (a veteran of the old Fall River Collective, a late sixties SDS offshoot) named Gary Neilson provided ample opportunity for gay men to explain and defend tearooms. But it was nonetheless discomfiting to see the details of the tearoom scene in print, knowing that the *Valley Advocate* (which bills itself as an "alternative") has virtually ignored the area's gay community for years.

It took an Amherst woman, Kyle Hoffman, in the following week's letters column of the *Advocate*, to offer a woman's view of the controversy and place it in a different perspective. Tearooms and "bushes" sex were once characterized by Los Angeles gay liberationist Morris Kight as the "soft underbelly" of our movement. Fellow Angelino John Rechy deals with the topic in his book *The Sexual Outlaw*. I think Kyle Hoffman's letter is worth quoting in full, lest we get overly apologetic to the straight men whom we upset by some of our more overt sexuality. She wrote:

Well, my gracious goodness! Do you mean to tell me that some poor innocent man had his foot grabbed in a UMass bathroom by a homo-sek-shual! Why the poor dear. And the campus police are investigating the Herter Hall facility? That's nice. Isn't it just too bad when men are subjected to unwelcome physical contact?

And is this investigation going to be followed by one into the unwelcome contacts suffered at the Blue Wall [a UMass nightclub]? And at the library? Might I someday be able to listen to a band without being pinched, poked, grabbed, leered at and propositioned by a wide assortment of undesirables? Might the need for the warning to women at the library door be someday alleviated? Oh, I suppose not. These physical harassments are suffered by women, and therefore part of our everyday existence. But men —

Actually, I do know a few men who were physically harassed. One was tossed merrily down two flights of cement stairs, simply because his fellow residents in John Adams dorm didn't like his being gay. Another was brutally beaten, for the same 'reason.' I do not know any 'straight' man who suffered anywhere near to this extent at the hands of homosexuals. Why is it that, when straight men are touched, it is an affront worthy of outrage and police investigation, yet a woman's being the subject of a bar-wide game of touchy-feely is par for the course?

If a man were to complain to the bouncer in a bar that he was being harassed by another man, the 'offender' would probably be shown the door. If I were to complain of the same thing, I would be laughed at — or told to enjoy it. I resent the fact that I cannot go hear a band at the Blue Wall without constant harassment, unless I am with a man already. I resent feeling intimidated into not going to the Rusty Nail [a popular nightclub in Sunderland] if a popular performer is there, because I know that in the anonymity of the crowd, men will be even less hesitant to harass me.

This hysteria over the alleged incidents in Herter Hall is pure crap. Straight men have so little to fear, physically, when compared to gay men and all women that it doesn't bear mentioning."

Only a few weeks before the Herter Hall tempest in a tearoom, State Police arrested 16 men at the cruisy rest area on the southbound side of Interstate Highway 91 in Holyoke. This action generated gay community response in the form of letters to the editor in various local dailies and a demonstration at the rest area itself [see Court Prentice's letter in GCN, Volume 6, #19.]

Earlier in the year, homosexuality made the headlines when police in West Springfield arrested a man named Kenneth Appleby and suggested that he might be a local version of Houston's Dean Corll (this was before John Gacy's Illinois murders had been discovered). Appleby's yard was dug up, but the only bones discovered were canine. Eventually Appleby was convicted and jailed (8-10 years!) on an assault charge (his victim was "grazed with a riding crop"), and kidnapping charges are still a possibility. As far as I know, no reporter, gay or straight, has investigated the case adequately, but according to a man I know who is somewhat familiar with the case, the assault charges were filed at the request of Appleby's former lover, and what is really involved is a sadomasochistic relationship gone sour. This case may have serious legal and ethical repercussions for consensual gay sadomasochism. My friend argues that the Appleby case is what set the police off against the cruising at the I-91 rest area, and, he adds, the initial media impulse to present Appleby as a mass murderer reveals their go-for-the-jugular-vein homophobic instincts and has helped contribute to the negative image of gays in Western Massachusetts.

The anonymous cruising at the rest area or the Herter Hall tearoom is, in part, due to the lack of alternatives. It is also due to the overwhelming reality of closetry: men in marriages and students afraid of identifying as gay made up a significant portion of those using the rest area and the tearoom. In my occasional forays to each of those places, I found it virtually impossible to find someone willing to leave the toilet or the bushes for a bedroom.

By no means, however, were all of those who frequented the rest area and the tearoom closet cases. Upfront gays went too, hunting for a sex partner, for quick release, a long-term relationship, or something in between. For men living in the densely-populated Amherst-Northampton area, both places were convenient and nearby, and except for occasional discos and other gatherings sponsored by the university-based and student-flavored People's Gay Alliance, no other regular opportunities for local gay contacts have been available. (For older and less "attractive" men, especially, the Holyoke rest area was an important outlet, a better place for making contacts than area bars).

But an obvious question is, What about the bars? Some rural gay men, myself included, patronize gay bars rarely, and don't see their proliferation as a solution to our social lives. But the safe gay space provided by bars, the relief from an overwhelmingly straight environment, are as important to rural gay men as to our urban counterparts. But gay bars out here are few and far between. On any weekend, men from rural Massachusetts travel up to 80 miles to gay bars along the Connecticut River valley corridor served by Interstate Highway 91. Of these, five or six are in Hartford, Connecticut. There are two bars in Springfield, Massachusetts (the state's second largest city), and one in Bellows Falls, Vermont (the only one in that state).

To the west, even including populous Pittsfield in the trendy Berkshires, there is no gay bar until you hit Albany, NY. Heading eastward, one has to travel all the way to Worcester (two bars) or Tyngsboro.

Rachid's disco in Hadley, where gays had established a beachhead, with a "gay night" on Wednesdays, is no longer a local option, as it was recently sold and is now strictly a restaurant. When Flat Street, a classy new disco and nightclub opened in Brattleboro, VT, recently, some area gays had hopes of creating a similar informal gay night there on Wednesdays, but the last report I heard was pessimistic about this actually happening.

Why aren't there any bars elsewhere? I don't know, but it probably has to do with the risk. The only truly rural bar, the Andrews Inn in Bellows Falls, is a curious anomaly — the proprietors' gay son almost singlehandedly turned a failing straight hotel-bar business into a successful one with a gay clientele. If it weren't for the gay dollars which have come in these past five years, the Andrews Inn, which is a principal building on Bellows Falls' main street, would probably now be closed.

So what about alternatives to bars and cruising areas? Private parties, often a welcome alternative, are unfortunately infrequent, due in part to fear. I get invited to no more than two or three parties a year where those in attendance are mostly gay. I think parties would happen more frequently, but rural gays tend to be wary of attracting the attention of neighbors, especially in small towns (less so in remote rural areas). Also, a surprising number of gay men I know out here still live with their parents or their wives, and these men are in no position to host a party. Often these situations are governed by economics. Western Massachusetts is mostly a depressed area characterized by low wages and high unemployment. Some "out" gay people are so integrated socially with straights, furthermore, that an all-gay party seems somewhat awkward — but that is true for urban gays too.

Not to be forgotten are the personal ads in the *Valley Advocate*. Every week, a half-dozen or more gay ads appear in the paper, some of them recognizable perennials. (Who in the area has not read about the "butch" guy with the cold beer who signs off with "catch ya later," or the "teacher" who desires a "skinny youth" to edify?) The ads, undoubtedly helpful on some occasions, are unreliable and time-consuming, and involve only a tiny percentage of the area's gay population.

Lesbians are obviously much more committed to building an alternative culture than are gay men. In Northampton and Amherst, a vibrant, dynamic lesbian community has created some valid social alternatives for gay women, though I can't state how successful these alternatives have been. At populous UMass, liberal artsy Hampshire College, newly co-ed Amherst College, and two traditional women's schools (Smith and Mt. Holyoke), women's groups hold frequent cultural and political events that provide an important context for socializing without the pressure of the bars. In Northampton, lesbians (organized as a private club) manage a woman-only restaurant and bar complex. This is the admirable result of a lot of hard work, and the area's women's community has braved violence and hostility. Gay men have created no similar institutionalized support system, no similar community-sponsored place to go. Whatever their problems with straight women, lesbians can socialize easily in a women's context, while all-male settings either do not exist or tend to be overtly anti-gay. It seems then that what men have available in the form of a gay sub-culture (bars and cruising areas) is often satisfactory enough to discourage or prevent the creation of more liberated alternatives.

One bright spot in the area is the Southern Vermont Gay Men (SVGM), a group of rural men who have been meeting regularly at the Common Ground, a counter-culture restaurant in Brattleboro. Somewhat unusual in that it is an unabashed all-male group, SVGM has avoided tokenism and has received the encouragement of area lesbians, meeting with them monthly as the Southern Vermont Lesbian/Gay Men's Coalition. Factors mitigating against SVGM are the long distances many of its would-be constituents have to travel to meetings, as well as some hostility in the local community, revealed when a notice of an initial meeting was published in a Brattleboro newspaper and a few homophobes showed up.

One can only hope for the best for the future of SVGM. The commitment of a core group of men to the success of the organization is important. Other more individualistic efforts have been known to fail. For example, a gay man in Fitzwilliam, NH, singlehandedly organized a group called Monadnock Area Gays, which provided weekly socials, but when he moved some 25 miles to the northwest, there was no one left behind to carry the ball. Another gay man in Deerfield, Massachusetts was instrumental in providing space for a gay men's support group, but its members lost interest and the group disbanded.

Many gay men are unwilling to get involved in organized activities because of the risk of exposure, because they are simply not joiners, because they are lazy or complacent, because they hate meetings, because organizations have to welcome everybody and this means that personality conflicts and ego-tripping eventually occur, because meetings aren't cruisy enough, because meetings are too cruisy, and so on. Organizing is also scary, hard work, and often frustrating, but it is one essential route to the creation of alternatives.

Perhaps most important, many Western Massachusetts gay men do not seem to be interested in creating either a social or political context reminiscent of those in urban gay areas. Those who are turned on by that city gay scene usually end up moving to Boston, New York or San Francisco. Now and then, however, a man returns to these hills and valleys after a year or more in a big city. The sheer physical beauty of the rural New England outdoors and the slower pace of rural living are important to the lives of the gays who live out here, both natives and newcomers, more so than most residents of city neighborhoods can imagine.

(A brief aside. I imagine I have lost the sympathy by now of most black and brown gay people reading this, as they may not see rural living as an option open to them. True, rural Massachusetts is not hospitable to blacks, and racist attitudes are still widely expressed, but the growing counter-culture population, at least, would welcome black neighbors. And racism out here is probably no more pronounced than in Boston or its suburbs, (as if that's any consolation!) Moving to a rural area has made me more sensitive to my own "white skin privilege." Many white gays can win acceptance by revealing their gayness gradually; there can be nothing gradual about a black person communicating his or her blackness. Even overt gays can win some acceptance, as straights perceive them as merely strange or "hippie.")

It may well be that the lifestyle of rural gays is acquiescence to old-fashioned gay oppression. Many men are willing to accept a status as discreet second-class citizens in exchange for a place in a rural community. Some gays out here are satisfied to work quietly at a job, then return home to a lover or perhaps a roommate, or accepting solitude (enjoying it at least some of the time), "doing" a bar on the weekend, visiting with friends, receiving visitors from the city, occasionally traveling to New York or Boston or Montreal. It is also wrong to think of rural gays as hippies or as living in communes; the gay population out here is quite diverse. For every "country freak" there is a 1950s-style campy queen (although both of these categories are misleading.)

An important new factor in the social lives of rural gay men may be characterized as the "don't assume they're straight" syndrome. Indeed, this may not be "new" at all but the way rural homosexuality has always worked. As far as I can gather, this always sounds better in theory than it is in real life (though I still haven't given up on the idea). It's just that some of the games faggots play in order to get straight men to have sex with them are distasteful, and not very satisfying. For example, one man I know has met men at straight bars, downed booze with them for hours, and had sex with them in the wee hours of the morning (the "I was so drunk last night" syndrome). Another tries his luck with hitch-hikers, using straight porn and then gay porn as a sexual entree (a favorite ruse of some boy-lovers). One can also stick to a circle of straight friends, ever hopeful. But it's too easy to fall in love with a straight man or, even worse, with a faggot who thinks he's straight. When you put energy into that kind of relationship — as many of us have done — infatuation and hope usually lead to disappointment and grief.

But this contact with straights is vital. Upfront lesbians and gay men are continually having an impact on straight people in Western Massachusetts, and I think we have made a lot of progress of which we can be proud. It remains true, furthermore, that some of those straight people aren't so straight — they only need a lot of encouragement. And bringing out straights in an honest and upfront way remains a vital alternative to ghettoization. One gay male friend of mine recently became involved sexually with a woman (partially his solution to sexual deprivation, though he genuinely loves her), and he says he hopes this will show our straight friends that they don't have to be locked into their sexual preference, either. Homophobia is still a big factor, however, and perhaps we are both overly optimistic about bringing out straight men. But one can take only so much waiting and celibacy.

GCCN

Gay Community News

BOOK REVIEW

THE BLACK UNICORN

By Audre Lord.
122pp., W.W. Norton & Company, New York.

Reviewed by Lorraine Bethel

Audre Lorde is one of the few Black lesbian feminist writers whose work is currently in print. Therefore, any new volume by her is a welcome addition to what is at present a depressingly sparse genre: published Black lesbian/feminist poetry, fiction and prose. Of course the absence of printed materials by Black lesbian/feminist writers is a reflection of the sexual/racial and heterosexist politics that operate to oppress Black women and Black lesbians in all aspects of contemporary society. The first six volumes in Lorde's canon — *The First Cities*, *Cables to Rage*, *From a Land Where Other People Live*, *The New York Head Shop and Museum*, *Coal* and *Between Ourselves* — have functioned as cornerstones for what is now a steadily growing Black woman-identified literature that simultaneously sustains and evolves both a lesbian and feminist consciousness of what it means to be Black and female in America today. In TBU Lorde takes this Black lesbian feminist consciousness back to her Black female origins and indisputably establishes Africa as the motherland and muse for her poetic and political Black woman-identification.

The first nine poems in the opening section of TBU present the African herstory and mythology that set the themes and imagery for the entire volume. In the opening title poem Lorde describes the Black unicorn as "restless," "unrelenting" and "not free." Her lack of freedom is symbolic of the classic rape of Africa and African women through American slavery:

The black unicorn was mistaken
for a shadow
or symbol
and taken
through a cold country
where mist painted mockeries
of my fury.
It is not on her lap where the
horn rests
but deep in her moonpit
growing.

In these lines and throughout the opening section of the book Lorde is reclaiming African female imagery back from white and male misinterpretation such as that suffered by the black unicorn. Lorde is correcting popular white European misinterpretations of the unicorn as a white animal with its head resting in the lap of an Aryan beauty. On the cover of her book Lorde presents an African head-dress of the black unicorn as "the spirit *Tji-wara* or *Chi-wara* . . . the name used for evil spirits (witches), who must be propitiated, as well as for a goddess of fecundity and earth." Though contemporary white lesbian/feminist culture has adopted the unicorn as a woman-identified symbol, seeking to correct its male-identified past use, this culture has not investigated or acknowledged the racial and highly racist politics behind the white unicorn as a symbol of European colonialists' distortion of African folklore, culture and religion. With her opening

Continued on Page 5



Gay Community News

Book Review

February 1979

Volume 6, #28
22 Bromfield Street
Boston, MA 02106
(617) 426-4469
(617) 426-8752

NONFICTION

OURSELVES AND OUR CHILDREN: A BOOK BY AND FOR PARENTS. *By the Boston Women's Health Book Collective.*
PRICK UP YOUR EARS THE BIOGRAPHY OF JOE ORTON. *By John Lahr.*
GREEK HOMOSEXUALITY. *By K.J. Dover.*
RELAX! THIS BOOK IS ONLY A PHASE YOU'RE GOING THROUGH. *By Charles Ortleb and Richard Fiala.*

FICTION

BERRIGAN. *By Gingerlox.*
UNCLE. *By Julia Markus.*
HAPPY ENDINGS ARE ALL ALIKE. *By Sandra Scoppettone.*

POETRY

THE BLACK UNICORN. *By Audre Lorde.*



One woman titillates another.

The Glory that was Greece

GREEK HOMOSEXUALITY

By K.J. Dover.
224 pp., *Illustrated.*
Harvard University Press, Cambridge, MA., \$22.50

Reviewed by Charley Shively

Greece for many lesbians and gay males has been a beacon, a model, a hope, a golden age — the time of Socrates and Sappho. The importance of homosexuality among the Greeks cannot be questioned; the very word “lesbian” was taken from the island where Sappho wrote her beautiful verses. Socrates’ *Symposium* on eros leaves no doubt about the Greek passion for intra-gender love. Authorities almost universally praise Greek philosophy, architecture, ceramics, poetry, drama and orations — real Blue Chip Culture, no doubt about it. For centuries, a mark of cultivation has been the ability to make reference to some Greek god, author or urn. Robert Kennedy quoted Aeschylus at his brother’s funeral. For a group of out people like ourselves, how much closer to respectability and acceptability can we get than the Greeks?

K.J. Dover’s book on *Greek Homosexuality* will not fulfill gay expectations, although it will certainly profit from the current popularity of gay books. Dover himself is no enthusiast of gay love: “Established linguistic usage compels me to treat ‘heterosexual’ and ‘homosexual’ as antithetical,” he writes, “but if I followed my inclination I would replace ‘heterosexual’ by ‘sexual’ and treat what is called ‘homosexuality’ as a subdivision of the ‘quasi-sexual’ (or ‘pseudo-sexual’; not ‘parasexual’).” Dover is not writing for us, but for other classical scholars; he is President of Corpus Christi College, Oxford, and clearly he conceives his topic as having the narrowest possible scope. I think his work fails even within that narrow scope as well as in broader ways, but let me discuss the narrow way first.

Dover’s book is essentially a commentary on “The Prosecution of Timarkhos.” It is written in the tradition of such scholarly commentaries as A.W. Gomme’s multi-volume work on Thucydides. Dover undertakes a detailed (ninety page) analysis of the speech of Aeskines (346 BC) who charged that Timarkhos had “prostituted himself to another male — that is to say, had accepted money or goods in return for the homosexual use of his body — [and] should be debarred from participation in political life” (p. 13). Unquestionably the most substantial contribution of Dover is in his study of vocabulary. Two hundred and forty-five Greek words are analyzed from over a hundred authors and compared with roughly five hundred vases to make clear what the Greeks meant when they used a word like “ pornos ” or “ paiderastia .”

Dover becomes precise — perhaps more precise than any language can ever be about sexual relations — certainly more precise than Aeskines is in his speech against Timarkhos. According to Dover, all proper homosexual relations among Athenian citizens were between older men (erastes, lover) and boys (eromenos, beloved). The older man (erastes) was more often than not married to a woman, but

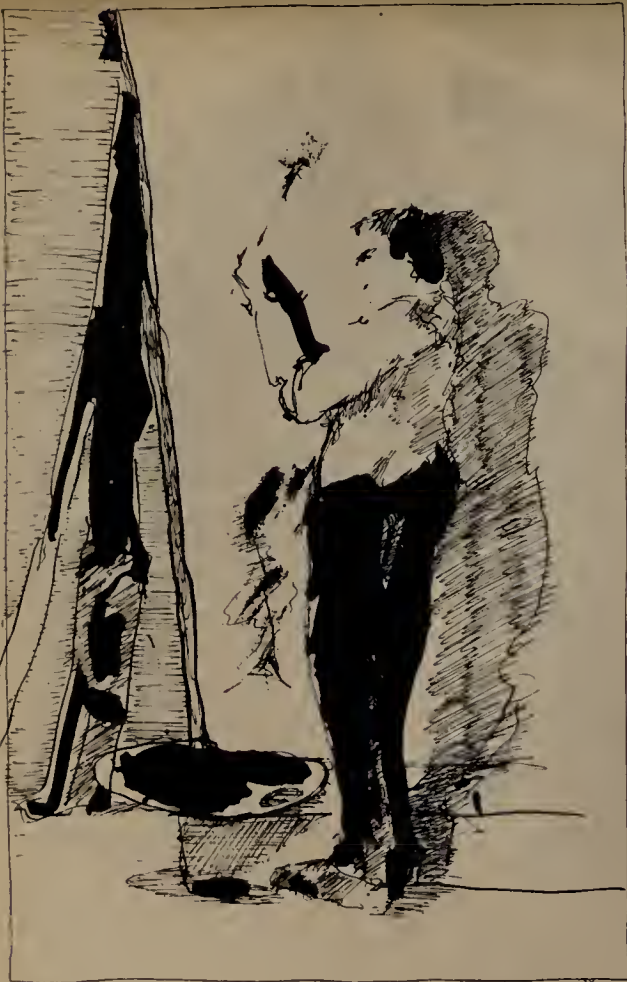
he also pursued an eromenos for pleasure. The erastes would hang around the gym or try to catch an eromenos at some festival; there he would present a token gift (chicken, rabbit, garland, goat or the like) and try to impress the youth with his wisdom, valour and with promises of education. The chaste youth would draw this all out for some time (days or weeks) and would finally submit reluctantly and without passion. The erastes would occasionally have sex by rubbing his penis between the thighs (intercrural) of the eromenos, but his main duty would be to teach (paideis) the youth to be a man, who would in turn seek his own eromenos. The crime of Timarkhos was not in having been a eromenos, but for allegedly having been (in present terms) a “slut” — doing it with too many men, receiving too many rewards and enjoying it too much.

A major weakness in Dover’s commentary on Timarkhos is his reluctance to probe the politics of the prosecution. In the Athenian courts every case was political; the jury was composed of five hundred citizens (only males could be citizens) chosen by lot from the ten tribes; each juror received two voting pebbles, one for the prosecutor (Aeschines) and the other for the Defendor (Timarkhos). In this case, the jurors would be voting between those who supported Philip II of Macedonia (Aeschines) and those who opposed him; Demosthenes himself gave the speech in defence of Timarkhos. Demosthenes and Timarkhos had already brought charges against Aeschines for accepting bribes from Philip; Aeschines in turn brought charges against Timarkhos for having been a prostitute. Dover contends that the politics are unimportant; what are important are the underlying assumptions which jurors, prosecutor and defense shared. But suppose you had to base a history of U.S. homosexuality on the prosecutor’s speech in the recent Revere trial?

Dover completely omits Philip’s famous son, Alexander (although he makes fifteen references to Alexander’s tutor, Aristotle!). Demosthenes accused the prosecutor Aeskhines not only of taking bribes from Macedonians but also of being sweet on young Alexander — even perhaps of “playing” with the young prince, then only ten years old. (Were Timarkhos and Demosthenes jealous that Aeskhines got more attention from the young beauty?) Whatever the case, Alexander makes hodgepodge of a lot of Dover’s analysis about Greek homosexual relations being only those between older men and younger boys. Alexander himself had lovers his own age. (Dover’s analysis is generally weakened by his Athenian prejudice; Athenians tended to consider Macedonians as barbarians.)

If there are weaknesses in Dover’s understanding of Greek homosexuality, they are strengths compared to his understanding of homosexuality generally. He relies on such feeble sources as Arno Karlen and D.J. West for such stunning insights as: “The anatomy of the anus is altered by habitual buggery, and there are modern jokes which imply (rightly or wrongly) that the sound of farts is affected by these changes” (p. 42). While Dover denounces open homophobes — nothing in excess — he also denounces homophiles: “From personal knowledge I endorse Karlen’s comment that ‘Some (sc. public and academic experts on

Continued on next page



CONTRIBUTORS

Managing Editor	Richard Burns
Features Editor	Amy Hoffman
Design Editor	Reg Taylor
Advertising Manager	Lucy Miner
Illustrators	Doug Law
	Robin Marlowe
	Steve Fay
	Doug Barry
	Michael Green

An American Dream

UNCLE

By Julia Markus.
Houghton Mifflin Company, Boston, MA, \$7.95.

Reviewed by Michael Bronski

Uncle by Julia Markus is a detached, wryly witty, and somewhat cynical dissection of the lies of family and success. The Bender family moved to Jersey City, Jersey in the early part of the century. By the late twenties father has died of drink and his wife is left to raise their two sons, Irv and Babe. They have reaped very little from the land of plenty and the family lives in a twilight world of false security and no upward mobility. Unable to accept the fact that "America had not done much for them" the collective family fantasy focuses upon the future fortune of Babe, the favored younger son.

Irv quits high school so that he will be able to make enough money to send Babe to college. Without ever being asked, or consenting, Babe is groomed for this future by mother and older brother. As Irv makes more sacrifices and allowances for his brother, fate intervenes and Babe goes down the drain as Irv prospers in business. Neither finds much happiness and, in time, Suzanne, Babe's daughter, becomes the focus of concern for the family.

At the height of his business career, the sacrificing Irv discovers that he is a homosexual. Having spent most of his life in the pursuit of success and family unity (the two for him are almost interchangeable) Irv is forced to face his own lifelong dictum — "In this life, trust blood." He finds love in the strong arms of a working class Irishman, as non-family as he could get.

What began as a low key, placid recitation of family history becomes melodramatic in the final portion of the book. Sexual intrigue, jealousy, deceit, car crashes, and death enter into the family picture bringing grief, loneliness, and deep resentment to the successful Irv. Mandy, a novelist and Irv's best friend and partner, counsels several times throughout the book: "Don't expect too much." The irony is that Irv never expected much for himself — it was all for other people. His life of self sacrifice for the sake of family and success (in whatever terms) has turned Irv sour.

At its core, *Uncle* is a novel about the lack of self knowledge that may cause us to do what is best for other people instead of for ourselves. The family is not bastion of security or love; success in business or society is no guard against self-destruction. At the book's end, Irv sits in his wheelchair in a Miami hotel, tears running down his face: "I am not what I started out to be" he said in rage and shame." Suzanne, the only character who has managed to make the necessary changes to satisfy herself with her life, is able to look at her uncle and say, to their surprise, "I love you." Acceptance, however, comes at too great a price and



too late to be enjoyed.

Novels with gay characters (or for that matter Jewish), have tended to be problem novels: *The Front Runner*, *Consenting Adult*, *Gentleman's Agreement*, *Call It Sleep*, *Uncle*, and last year's *In Such Dark Places*. *Uncle* attempts to accept the basic characters and premises of the problem novel, but present them as commonplace. The book makes no show of Irv's homosexuality. It is a fact, an integral part of the narrative that comes as a surprise to reader and character alike. Markus treats it with the same ironic compassion that is used in describing Suzanne's first passionate love, or Irv's mother's empty death.

Redemption in *Uncle* comes to very few and then, it seems, almost by accident. It describes a world where people are dedicated to finding happiness in success and loyalty and love in family. The false securities of upward mobility have been lampooned by Philip Roth, those of family fealty by many gay novelists. The two meet in *Uncle* and form the spine of a sly, knowing, and ultimately uncompassionate novel. The sympathy evoked by the problem novel, though well intended, is essentially false; it engages the feelings and avoids emotional and social complexities. Markus makes us look at the facts a little harder; responsibility is evenly shared, no one is blameless. *Uncle* is a bit unsettling in its coldness, but ultimately warming in its illuminations.

One from Naiad Press

BERRIGAN

By Gingerlox.
160 pp., Naiad Press, Inc.,
Weatherby Lake, Missouri, \$5.50.

Reviewed by Maida Tilchen

Berrigan, by Gingerlox, is not a coming out story, but a "coming through" story. It tells how a lesbian comes through her experiences to emerge a mature and self-knowledgeable individual. Berrigan's story begins with her early sexual experiences as a college freshperson, and it ends several years later with a self-possessed Berrigan, who knows herself, and the limits of life, of love, and other people. Berrigan does her own analysis of her experiences. As the book itself explains:

Berrigan today came out of a yesterday woman formed by time spent in self-search often enlightening, sometimes a nightmare. She arrives upon her now-ness knowing that learning is scary and terrific: losing self to gain self, stumbling in darkness to round a corner into bright light and clear passage, gasping at the luck of surviving. (p. 3)

The plot describes Berrigan's experiences, occasionally including her involvement in the larger historical events of feminism in the last ten years. Her friends and lovers are well-drawn characters coming from a variety of class backgrounds and working at interesting occupations, including political activist, lesbian mother, business executive, and artist. The book is written in an interesting style that includes bits of poems, journal entries, notes, stream of consciousness, and narrative. This unusual style is handled well and the plot moves smoothly and quickly.

This book represents the maturity of lesbian literature beyond the coming out story or romance. Increasingly, lesbian novels are examining the whole lives and experiences of women and not just the points of intense sexual interaction.

Short Take

RELAX! THIS BOOK IS ONLY A PHASE YOU'RE GOING THROUGH

Gay Cartoons from Christopher Street
By Charles Ortleb and Richard Fiala.
St. Martin's Press, New York, \$4.95.

Reviewed by Eric Rofes



This, the second volume of collected cartoons from *Christopher Street*, looks like a rushed job. Perhaps the authors should have waited another year before they brought out a new book so that they could be more selective. As it is, the collection includes some very funny cartoons and some that go absolutely nowhere.

The funniest cartoons are those that offer subtlety or wit about an aspect of modern gay living. The cartoon showing the audience at a Broadway show, with four tiers labeled from bottom to top: Grand Tier, Second Tier, Family Circle, and Poor Gays Who Have To See Everything, brought outright laughter from me. The cartoon of six people in different professions — Surgeons, Teachers, Judges — has the caption: "In each of the above groups of professionals, can you identify the one gay person trying to pass as straight?" In each profession one person is wearing one of those comical nose-eyeglasses-hairy eyebrows contraptions that joke stores sell. The cartoonist makes his point.

Many of the cartoons go nowhere; they state a fact and expect us to laugh even if the statement is not clever and the illustration is dull. Humor about lesbians throughout the book is awful, and there is too little of it. Perhaps this is because the cartoons are done by two men.

Greece

Continued from preceding page

sex) are secret homosexuals, their 'research' disguised apologetics" (preface). Consequently he ignores an important author like J.Z. Eglinton, *Greek Love* (N.Y., 1964), presumably because Eglinton is too favorable to the subject. But if Dover bases his understanding of homosexuality on West and Karlen and never on that of people who know what they are talking about (living homosexuals), what can his study be worth? Suppose someone offered a study of "Greek poetry" without any first-hand acquaintance with poetry? The garble you would get would resemble Dover's on homosexuality.

Having reviewed Dover's work, I also want to say something about his subject, "Greek Homosexuality." There are essential topics that cannot be left aside even in a review even though an author might claim they are outside his purview.

First, no study of Greek homosexuality can be complete without delineating the relations between citizens, resident non-citizens, and slaves. In the case of Athens, the male citizens may have formed no more than ten per cent of the population. Greek scholars persistently try to undercount the slave population, but even conservative historians maintain that half or a quarter of the Athenian people were slaves. (The primary source says there were 21,000 citizens; 10,000 free non-citizens; and 400,000 slaves!) The Prosecution of Timarkhos shows something of the sexual politics between slave and free man: the former could not enter the gymnasium nor ask a free man to fuck, but the free man could play with the slave. There was a racism inherent in Athenian society: both parents of a citizen had to be citizens; slaves were generally foreigners. Some of the vase paintings clearly demonstrate that Africans were among the slaves. Distinctive African facial features appear on Greek vases portraying male satyrs cocksucking, fucking, masturbating and dancing. (Cf. Frank M. Snowden, *Blacks in Antiquity*, Harvard, 1970).

Secondly, the Greek ruling culture showed contempt for the physical, the sexual, as in eunnilingus, fellatio, analingus, etc. Those were matters to leave to the slaves on one theory (Plato's in particular). My argument from the perspective of a cocksucker is that we must begin with the physical act and see where that goes, not the other way around. Certainly, I think an argument can be made that the Platonic ideals grew out of a contempt for slaves and the things they did. Dover may be completely distorting the

Greek experience of homosexuality, but if he is at all accurate, their sexual experience was physically impoverished.

Third, the position of women and lesbians within Greek homosexuality deserves more than the dozen pages Dover allows. While Dover cites Sarah Pomeroy's *Godesses, Whores, Wives and Slaves: Women in Classical Antiquity* (1975) and Philip Slater's *Glory of Hera* (1968), he fails to come to grips with any of the issues raised by contemporary feminists. He would have done better just to call his book *Greek Male Homosexuality*. But beyond any quibble with Dover, I think the true understanding of Greek civilization will ultimately come from the matriarchal (or at least matrilineal) background of Greek culture. Homosexuality survived from that ancient experience when women were free; the Greeks lived closer than us to that time before patriarchy had assumed its late savage powers. (On this, see Arthur Evans, *Witchcraft and the Gay Counterculture* [1978].)

Fourth, we need to be more skeptical of the militaristic qualities in Greek culture. Notably in Sparta (which Dover virtually ignores) but in all the Greek cities. The only people who count are those who bear arms; those who are beautiful are those who fight well. Everything is measured from a military standpoint. Even Socrates includes boasts of his military valor. I much prefer the poet (who I'm sure was a faggot) Archilokos who spoke what was supposedly the most scandalous lines in ancient Greek poetry: "I've lost my shield; oh well, I can get another just as well." For the Greek male, courage in battle was the be-all and end-all of life. My view of barracks is that they should be confined to movies by Fred Halstead or to baths.

Finally, I think we find a more convincing portrait of Greek society and its place in world history not in Keats "Ode on a Grecian Urn," but in Engels' *Origin of the Family*. There he demonstrates the similarity between the Iroquois, the German and the Greek social structure. Certainly, the values of racism, male supremacy, repugnance for the physical, militarism and other qualities found both in ancient Greece and in modern classicists such as Dover cannot be accepted by gay liberation. Greece has admitted cultural gifts, but so also the Iroquois, the Kikuyu, the Ibo, the Bantu, the Sioux and many others including contemporary lesbian and faggot writers, artists, poets, singers and lovers. If Greece (and its homosexuality) is not seen in the context both of other and of contemporary cultures, we will have inherited not an experience of beauty and truth but a monstrosity.



Crimes of Passion

PRICK UP YOUR EARS THE BIOGRAPHY OF JOE ORTON

By John Lahr.
302 pp., Illustrated and Indexed.
Alfred A. Knopf, New York, 1978, \$15.00.

Reviewed by John Mitzel

My favorite question from obtuse straights who are unable to imagine two faggots having sex (much less living together in a gay marriage) is: "Which one plays the woman's role?" It's a rip-roarer every time I hear it. I always scream: "We both do!"

John Lahr has not only written a wonderful biography of the late English playwright Joe Orton (and one of the best books of the season), he has also done something few have ever attempted: the sociogram of a faggot marriage. Bookshelves groan under the bloated weight of tomes detailing Great Straight Marriages — boring Elizabeth and spouse, zany Scott and Zelda, ever put-on Virginia and Leonard Woolf, etc. But faggot marriages, few and far between as they are in the literary world, remain twilit. What of Wystan and Chester? Christopher and Don? Gore and Howard? Truman and Jack Dunphy?

Joe Orton (born John) met Kenneth Halliwell in 1950 when both were students at the Royal Academy of Dramatic Arts. Halliwell was a few years old than Orton, and at that time much more self-confident, and, apparently, took the lead in the relationship. Orton came from the greyest of grey working-class backgrounds, "I'm from the gutter," he told a friend. "And don't you ever forget it because I won't." His escape from the bleakness of his youth was local theatrical performances. Halliwell, more middle-class, was odd from youth and a loner. His mother had died when he was very young — instantly from a wasp sting. Twelve years later, Halliwell came down to breakfast to find his father dead with his head in the oven. Halliwell stepped over the corpse, turned off the gas, made tea, shaved, and then called the police. At R.A.D.A., Halliwell was known for his moodiness and affected superiority, Orton for his undistinguished acting and general liveliness. A fellow student recalled: "Orton was the bubble. Halliwell was the drag."

They dropped out of the acting racket in 1953 and

soon took up writing. Halliwell had been left a small sum of money after his father's suicide, but most of their years together were spent living off National Assistance. Orton had a healthy contempt for work. And for society.

Their first notoriety was joint. They were arrested for defacing public library books — writing mildly obscene false blurbs on dust jacket flaps, pasting a picture of a tattooed naked man over that of Sir John Betjeman, etc. Theirs were clever and endearing "crimes." They were tried and the prosecutor said: "In some thirty years of experience I have never seen anything of this nature before." Orton and Halliwell were each sentenced to 6 months in prison, to be served in separate facilities. Orton later maintained that the sentences were so harsh "because we were queers."

Orton came out of the slammer with a sharper view of his enemy. "Before prison, I had been vaguely conscious of something rotten somewhere; prison crystallized this. The old whore society really lifted up her skirts and the stench was pretty foul."

Halliwell and Orton wrote numerous works of fiction together. The most relevant to this story is their enchantingly-titled *The Boy Hairdresser*, which, after many rewrites, emerged as Orton's one-acter *The Ruffian On The Stair*.

Then, in 1964, came the Big Break. *Entertaining Mr. Sloane* was a hit in London and brought Orton instant public attention. Much praised, much attacked (as were all of Orton's works), Orton's life changed dramatically by his theatrical success. But what changed most was his relationship with Halliwell. In private, Orton admitted he had got much from Halliwell, and that Halliwell played an active part in his writing; in public this was never mentioned. Halliwell could not adapt to Orton's success. He felt unnoticed and insecure. He turned inward and complaining and nasty. Halliwell became a parody of "housewifely," to Orton's chagrin; he hated Kenneth's "pinafore number." Some of Orton's new friends couldn't understand why he stayed with Kenneth. In his last days, Orton talked of moving out on his own, leaving Kenneth and their tiny bed-sitter. Orton had tried to incorporate Halliwell into his new life, but it was a disaster. Ken boasted in public that he wrote Orton's plays. Stagehands called him "Mrs. Orton." A friend found Halliwell to be "gentle, cloying and wildly

Continued on Page 7

Teenage Romance

HAPPY ENDINGS ARE ALL ALIKE

By Sandra Scoppettone.
202 pp., Harper and Row, \$6.95.

Reviewed by Althea

Happy Endings Are All Alike is an important myth-breaking teenage novel that validates lesbianism without glossing over the difficulties two young women face because of societal intolerance. The women's movement has spawned many alternatives to the *Sue Barton/Student Nurse/Senior Year* genre of sappy romances, but few of these current novels have dealt candidly with the existence of teenage lesbianism. *Happy Endings* is a book that will appeal to teenagers, though its shallow, predictable plot and simplistic, uninteresting style were annoying to me. The novel is honest, the dialogue realistic, and the characters genuinely likeable, even if they are sketchily drawn.

A teenage woman reading *Happy Endings* will feel affirmed and strengthened by the courage of Jaret Tyler and the honesty of Peggy Danzinger, both 18. Predictably they are white and live in a sleepy upper-middle class suburb, Gardner's Point. Predictably, too, they are the most attractive, intelligent and sought-after girls in the senior class. But surprisingly, they develop a close friendship which quickly becomes a sexual relationship near the end of their senior year. Scoppettone uses flashbacks to depict the terror each felt about sharing her feelings, especially fears of rejection and betrayal. She presents the realities Peggy and Jaret must deal with: anxieties about family or friends finding out, conflicts about sexuality and commitment; day-to-day decisions about maintaining secrecy, and overcoming the pain of epithets such as "lezzie" and "queer." Jaret is much more decisive about choosing to relate to women. Peggy is in love with Jaret who happens to be a woman. They acknowledge their personal differences and approach the necessity of being in the closet with common sense, though they gradually become resentful of having to hide. A teenage woman will no doubt be able to identify with their struggle to be true to themselves. Because their relationship is based on love, tenderness, equality and sharing, the reader may become less fearful of gayness.

Happy Endings is especially significant because it presents rape from a feminist perspective and exposes in an accessible way many confusing myths. Jaret and Peggy have been frequently observed making love in their secret spot in the woods by a sixteen-year old boy, Mid Summers. He has carefully plotted revenge on Jaret, whom he feels has consistently ignored his existence. One afternoon he witnesses the two women fighting; ironically Peggy has accepted a date with a former admirer, and when Jaret becomes angry, Peggy leaves. Soon after, Summers confronts Jaret, punches her, and rapes her at knifepoint. He brags that she cannot tell anyone he is her assailant because he'll reveal her relationship with Peggy.

In this episode Scoppettone shows that rape is violent, not sexual, and emanates from a hatred of women rather than uncontrollable lust. Summers isn't emotionally disturbed; he is egocentric, and has been "shot down." He hates Jaret because she wouldn't recognize him; interpreting her indifference as a deliberate affront, he decides to punish her and plans his revenge rationally. Scoppettone reveals his point of view and schemes via his interspersed journal entries. Further, during the rape, Summers is totally rational, concerned with being caught, smug because he thinks he can blackmail Jaret. She debates whether to submit or fight, whether to talk or flatter him. Her pain is vividly described, and at the end she is numbed. Summers leaves her in the woods unconscious.

When Jaret regains consciousness in the hospital, she is questioned by the police. Her parents and brother stand by her throughout her ordeal; her father and brother are upset but are still loving, while her mother, who has known of her daughter's relationship for months, is more than strongly loyal. Scoppettone is good at presenting the police and other townspeople as self-righteous patriarchy who easily blame the victim. Jaret's parents try to point out the policemen's blinding chauvinism, but must also contend with their homophobia. Jaret's integrity and indignation at having been violated and abused against her will make her determined to see her attacker punished.

There is no happy ending. After a predictable breakup, due to Peggy's fears of exposure and her father's reactions, she reconciles with Jaret the very day before she's leaving for Smith College, and, you guessed it, Jaret for Radcliffe. They make no promises, but they agree that there may indeed be "happy moments." Peggy sincerely admits that she's not totally sure about her sexuality, but "doesn't want to spend her life being what other people want her to be." This unromantic yet positive conclusion underscores the reality of change and risk. Finally, though Gardner's Point condemns her as either a whore or queer, Jaret does not back down. She will take the rapist to trial. She's proud of her love for Peggy, and her parents are proud of her.

Although *Happy Endings* is about white, upper-middle class characters, it does have a feminist perspective and deals with a little-acknowledged reality. Teenagers will have their consciousnesses raised from reading this book. It's a start.

Black Women

Continued from Page 1

poems Lorde puts white lesbian/feminists on notice that they would do well to examine the rich and powerful African female spiritual heritage presented therein before calling themselves woman-identified spiritualists solely on the basis of worshipping white European goddesses. She even thoughtfully provides an index to the African deities and terms in the poems so that they may be fully understood.

The first section of TBU initiates Lorde's poetic expression of what she has written in prose concerning the politics of her African female tradition. In "Scratching the Surface: Some Notes on Barriers to Women and Loving" she states that "The image of the Angolan woman with a baby on one arm and a gun in the other is neither romantic nor fanciful." Lorde's exploration of her Black female spiritual heritage in TBU is also neither romantic nor fanciful, and the strength of her presentation throughout the poems in this volume is the way that she makes us feel and see the Black woman-identified divinities as she wars with a system diametrically opposed to her identity and survival as a Black lesbian/feminist poet and activist.

Images of birth and war, and examples of the ways that Black women have traditionally performed both of these functions simultaneously, unite the poems in the first section of TBU. In "Coniagui Women" Lorde describes women who "wear their flesh like war" and also "bear children who have eight days/to choose their mothers." The title of another poem tells us that "The Women of Dan Dance With Swords In Their Hands To Mark The Time When They Were Warriors." In "Dahomey" Lorde claims the African female tradition of fertility and evil spirits symbolized by the black unicorn as necessary elements of her defiant and embattled existence as a Black lesbian feminist poet:

Bearing two drums on my head I speak
whatever language is needed
to sharpen the knives of my tongue
the snake is aware although sleeping
under my blood
since I am a woman whether or not
you are against me
I will braid my hair
even
in the seasons of rain.

In the last three sections of TBU Lorde moves from defining the principles of the African woman-identified spirituality at the basis of her art and life to applying these principles to create "whatever language is needed" to examine and protest the fundamental systematic oppression she experiences as a Black lesbian feminist, both in the public domain and in personal relationships. The racism of white men and women (including lesbians and feminists), the sexism of Black and white men and the homophobia of Black men and women are all dissected by the sharp knives of her tongue, and she cuts through all the disarming rhetoric of her enemies to reveal their self-destructive hatred of herself and all Black women:

I battle the shapes of you
wearing old ghosts of me
hating you for being
black and not woman
hating you for being white
and not me
... I battle old ghosts of you
wearing the shapes of me
surrounded by black
and white faces
saying no over and over
("Sequelae")

In "A Small Slaughter" Lorde describes herself to the ruling powers that would destroy her, stating:

I am scarred and marketed
like a street corner in Harlem
a woman
whose face in the tiles
your feet have not yet regarded
I am the stream
past which you will never step
the woman you can not deal with
I am the mouth
of your scorn.

Lorde devotes several poems in TBU to the poetic examination of what she has described elsewhere in prose as "the intransigent racism that white women too often fail to address in themselves." In "Scar" Lorde describes these white women as "...sleek witches who burn/me at midnight/in effigy/because I eat at their table/and sleep with their ghosts." Lorde has a tradition of protesting lateral hostility between oppressed groups, and "Scar" presents the powerful image of such hostility between Black and white women "... at war/clawing our own flesh out/to feed the backside of our masklike faces/that we have given the names of men."

Lorde remains committed to exploring the complexity of relationships between Black and white women in TBU, not only from the perspective of a Black feminist dealing with white feminists, but also from the perspective of a Black lesbian dealing with white lovers. Always present in her love poems about white women is a fundamental recognition of the personal as political, and an unflinching willingness to document the painful racial dynamics of her sexual alliances with them:

Woman when we met on the solstice
high over halfway between your world and mine
rimmed with full moon and no more excuses
your red hair burned my fingers as I spread you



Kid Stuff

OURSELVES AND OUR CHILDREN:
A BOOK BY AND FOR PARENTS

By The Boston Women's Health Book Collective.
Random House, New York.

Reviewed by Alice Fisher

How ironic, I'm asked to review a book about parenting and have a difficult time because my youngest daughter is sick for the week and my youngest brother (in a sense my first child) comes to me for help at a crisis time in his life. *Ourselves and Our Children* recognizes this dilemma of parenting as well as the other external and internal forces that make parenting the most difficult and long term job any person faces in a life-time. That is not to say the authors paint a totally bleak picture of parenting; they have also communicated the joy and growth that parents experience because of their lives with children. It is a book that clearly recognizes the *work* of parenting and makes every attempt to help parents by the countless stories by parents of what was helpful for them —

tasting your ruff down to sweetness
and I forgot to tell you
I have heard you calling across this land
in my blood before meeting
and I greet you again
... after a long journey
licking your sons
while you wrinkle your nose at the stench.
("Meet")

Lorde is never content with only a one-dimensional observation of white lesbian/feminist racism and therefore later in this poem she notes that despite or, perhaps, because of racial politics she and her white lover "... have always been sisters in pain." The poem ends with an affirmation of non-exploitative interracial woman-identified love as a necessary resistance to a patriarchy that seeks to destroy strong women of all colors: "women exchanging blood/in the innermost rooms of moment/we must taste of each other's fruit/at least once/before we shall both be slain."

Audre Lorde has become an indispensable thinker and writer in the Black and white feminist communities precisely because she is so devoted to exploring the most crucial and complex issues facing these movements through poetry and prose. Racism within the white feminist and gay communities is one such issue, along with sexism and homophobia in the Black community. Lorde and other Black lesbian feminists provide an invaluable perspective on these issues as women who must operate within both of these communities in order to survive. Those members of these communities who need a better understanding of the ways that they oppress Black women and men would do well to read TBU and Lorde's other fiction and prose, along with the writing of other Black women who are grappling with the fundamental issues of how to survive this society's racism, sexism and homophobia. One of the poems in the book is worth quoting for the benefit of those white women who are unable or unwilling to read the entire volume. It is a classic poem, and should be required reading at any discussion of white lesbian/feminist racism:

THE SAME DEATH OVER AND OVER
OR
LULLABIES ARE FOR CHILDREN

"It's the small deaths in the supermarket" she said
trying to open my head
with her meat white cleaver
trying to tell me how
her pain met mine
halfway
between the smoking ruins in a black neighborhood
of Los Angeles

what their experiences were. It suggests resources for parents for a range of situations from deciding to be parents to being themselves, adult children of parents.

The book works well. It speaks to every person who could be a parent, and does so most frequently with the words of people from the groups represented. Because of this mode, the authors allow the reader to feel as if she is entering a dialogue with a variety of people rather than feeling lectured at about "how to parent." In the conversational sharing new possibilities are presented for parents in all aspects of their being with children. Do you think the heterosexual nuclear family is normal? The authors say no, only forty percent of the families in this country fit that norm. Single parents, gay parents, step-parents (gay or straight) are more likely to be a family. Do most parents live alone with their children? Again a "no" is heard. The book explores a range of homes from the cottage in the suburb to the commune of adults and children. It treats themes ignored by traditional parenting books: "Considering Parenthood," "Beginning Parenthood," "The Middle Years," "The Teenage Years," "Being Parents of Grownups," "Sharing Parenthood," "Families: The Context of Our Parenting," "Society's Impact on Families," and "Helping Ourselves and Finding Help."

A major theme in all the chapters is that parents are poorly supported by any of our institutions in their parenting. The book made a plea for new structures so that parents needn't be so trapped and overburdened.

As a lesbian mother, I came to this book expecting to have to translate the ideas of the book to my own situation. Instead, I found some recognition of gay parents of both sexes and a recognition of some of the special issues gay parents face, again made real by the words of gay parents. Would you believe there was a discussion of coming out to your children — the advantages of doing so! There was also a recognition of the difficulties in being a gay parent. Though none of the information presented about gay parenting was new to me, this comes as no surprise. Little has been written about gay parenting beyond legal implications, but this writing must be done by gay parents. They did include a statement by a lesbian mother about separation from a partner: "What gay parents can do for each other as they get together to talk about special issues in their lives is to explore what customs, rituals, practices and observances might give separating gay parents and their lovers who have taken on parenting roles some guidelines in a society that doesn't recognize their right to be together, much less for their need for protection and comfort as parents when they split." (p.176) What are other issues gay parents and, more specifically, lesbian mothers must face? Are they different from any parenting issues? I'd like to end this review with an invitation to lesbian mothers to begin our own dialogue. All interested people are most welcome to contact me through GCN by Feb. 1 so we can begin to explore together.

and the bloody morning streets of child-killing
New York.
Her poem reached like an arc across country and
"I'm trying to hear you" I said
roaring with my pain in a predawn city
where it is open season on black children
where my worst lullaby goes on over and over.
"I'm not fighting you" I said
"but it's the small deaths in the gutter
that are unmaking us all
and the white cop who shot down 10-year-old
Clifford Glover
did not fire because he saw a girl.

The murder of Clifford Glover is powerfully protested several times in TBU, and implicit in Lorde's treatment of it is a criticism of the white lesbian and feminist movements for not seizing on the racist execution of a Black child with the same fervor that they respond to the murder of a gay white man or the rape of a woman. Lorde's fundamental point is that we are all in this together, and all of us whose existence challenges the powers that be "were never meant to survive" ("A Litany for Survival"). A consciousness of the interrelatedness of racial, sexual and homosexual politics and a commitment to impart this consciousness to all her sisters and brothers is the connecting element of the work in TBU, and the basis of all of Lorde's spoken and written efforts to date.

Another important genre of poems that appear throughout TBU is those works written by Lorde about and to other Black women, both lesbian and heterosexual. The volume contains many poetic expressions of what Lorde has criticized in prose as the way that Black women "For so long . . . have been encouraged to view each other with suspicion, as eternal competitors, or as the visible face of our own self-rejection." In the same article she notes that in spite of these negative dynamics between Black women, we have "traditionally . . . always bonded together in support of each other, however uneasily and in the face of whatever other allegiances which militated against that bonding. We have bonded together for wisdom and strength and support." Both the positive and negative dimensions of Black women's interactions are documented in various poems. Lorde explores the complicated dynamics of Black female self-hatred within her biological family in "Never Take Fire From A Woman," stating:

My sister and I
have been raised to hate
gently
each other's silences
sear up our tongues
like flame

Continued on next page

Black Woman

Continued from preceding page

we greet each other
with respect
meaning
from a watchful distance
while we dream of lying
in the tender of passion
to drink from a woman
who smells like love.

Lorde details the growth of self-negating silences between herself and her sister in "Harriet":

... we were
nappy girls quick as cuttlefish
scurrying for cover
trying to speak trying to speak
the pain in each others mouths
until we learned
on the edge of a lash
or a tongue
on the edge of the other's betrayal
that respect
meant keeping our distance
in silence
averting our eyes
from each others face in the street
from the beautiful dark mouth
and cautious familiar eyes
passing alone

"Harriet" is a perfect example of the way that Lorde documents with anger and love not only the self-hatred that surfaces between Black women, but also uncovers the roots of this hatred that are contained in the destructive racial and sexual politics of our daily lives. She states of this destruction: "Sisters there is a hole in my heart/that is bearing your shapes/over and over/as I read only the headlines/of this mornings newspapers." ("Timing") Several of Lorde's most effective and powerful poems about Black female oppression have their basis in real life occurrences, news stories and current events. "Timing" concerns

... three black girls
hailed into an empty hurried courtroom
to point fingers at their mother —
I was cooking peasoup while they murmured —
"Yes, Mommy told us that she'd killed him
in front of many strangers she told us
yes he was a white man, may we go now?"

"Chain" is a moving lament for two Black girls who were victims of incestuous sexual violence and bore children for

their natural father. Lorde writes beautiful and painful poems for her Black sister warriors of all types; the infamous, famous and obscure. She says to Assata Shakur, a Black political prisoner accused of killing a white policeman:

I dream of your freedom
as my victory
and the victory of all dark women
who forgo the vanities of silence
who war and weep
sometimes against our selves
in each other
rather than our enemies
falsehoods
("For Assata")

TBU is most indispensable to me as a Black lesbian feminist because of the poems it contains that are Lorde's Black woman-identified expressions of concern and love for her Black sister warriors of all types. Her most important lesson for us is that as "dark women" our victory depends on us forgoing the "vanities of silence" and warring and weeping against "our enemies/falsehoods" rather than "against our selves/in each other," as we are sometimes misled into doing. Audre Lorde's writing career and political activism serve as a perfect example to her sister warriors, both Black and white, of how to wage such a struggle and correctly define the enemies of Black woman-identification. It is a definition she has made with enormous struggle and courage in both her public and private life. It is a struggle that requires a rigorous and continuous examination of the roots of our self-hatred as Black people and as women; Lorde's writing has consistently defined the terms of such painful self-examination for herself and other Black women. She continues this tradition in TBU with several poems dedicated to exploring her intense and difficult relationship with her parents, particularly her mother, who Lorde says "had two faces/and a broken pot/where she hid out a perfect daughter/who was not me/I am the sun and moon and forever hungry for her eyes." ("From The House of Yemanjá") Along with an acknowledgement of the tradition of Black/female self-hatred her mother has left her to struggle against as a Black lesbian feminist, Lorde also forces us to understand the sources of this self-hatred and the destructive power of non-violent racism. She states: "Nobody lynched my momma/but what she'd never been/had bleached her face of everything/but very private furies." ("From The House...")

The most affirming aspect of Audre Lorde's life and work as it is represented by TBU is that it is visible proof that there is a Black woman-identified movement and a Black lesbian feminist community that is both the inspiration for and the creative center of powerful, articulate and beautiful writing like that contained in this volume. As Lorde states she is attempting in the poem "Power," it is a movement full of dedicated, strong and capable Black women "trying to make power out of hatred and destruction"; the terrifying hatred and destruction that is directed towards Black lesbian/feminists and Black woman-identified women daily by all types of individuals and institutions — Black and white, male and female, gay and straight, old and young, lower, upper and middle class. In "Portrait" Lorde says "Strong women/know the taste/of their own hatred," and in TBU she proves herself to be such a strong woman by confronting and tasting her hatreds in their many forms. These include the justified hatred she feels for the system and people (including

any difference ("Between Ourselves")) she shows as a Black/lesbian/feminist, and the self-hatred she and all Black women must overcome in order to feel our own power and love ourselves and each other. By revealing the "self that we hate" ("Between Ourselves") when we reject our own Black femaleness in other Black women Lorde makes us taste the bitterness of this self-hatred fully in poems like "Sister Outsider," "Letter for Jan" and "Harriet."

Learning the taste of our Black/female hatred can be terrifying, but Lorde shows us clearly that it is this terror that makes us brave and powerful. What is at once most terrifying and empowering is the fear that once we are in touch with our personal and political hatreds as Lorde is we may

... have no sister no mother no children
left
only a timeless ocean of moonlit women
in all shades of loving
learning a dance of open and closing
learning a dance of electrical tenderness
no father no mother would teach them
("Scar")

Lorde teaches us this dance with her poetry and makes us believe it is one that can both create and sustain a Black/lesbian/feminist community even if its members, like her, "must always be building nests/in a windy place." ("Portrait")

In TBU Audre Lorde builds nests for her sisters of all types, but especially for other Black woman-identified women, and cradles us there despite the strong winds of racism, sexism and heterosexism. It is a book that must be read for the survival tactics it offers to any Black/woman struggling against these elements, and should be required reading for anyone upholding these isms, consciously or unconsciously. Norton is to be congratulated for being fortunate enough to publish this volume by one of the best contemporary American poets, and they are to be commended for the consciousness that accompanies their production of works by authors like Lorde and Adrienne Rich, whose radical lesbian feminist politics are inseparable from their art. TBU is available in a paperback edition that makes it more accessible to women of different classes and economic situations. This is fitting since Lorde's poetry is accessible to women of various political and educational backgrounds. Because her poetry is centered in Black/female culture and language, and because she writes explicitly as a Black woman-identified author, Lorde's work is most accessible to and affirmative of other Black lesbian feminists. I have no doubt that TBU will become indispensable to these Black women. However, along with Lorde's other books, it should prove equally indispensable to anyone — male or female, Black or white — who seeks to gain an informed understanding of the complex sexual/racial politics that make up the daily struggles of all Black/female lives. If a reader approaches TBU seeking such understanding s/he will finish it full of gratitude, as I am, because Audre Lorde maintains her Black "woman strength/of tongue in this cold season" ("125th Street and Abomey") and shares this strength with us again and again.

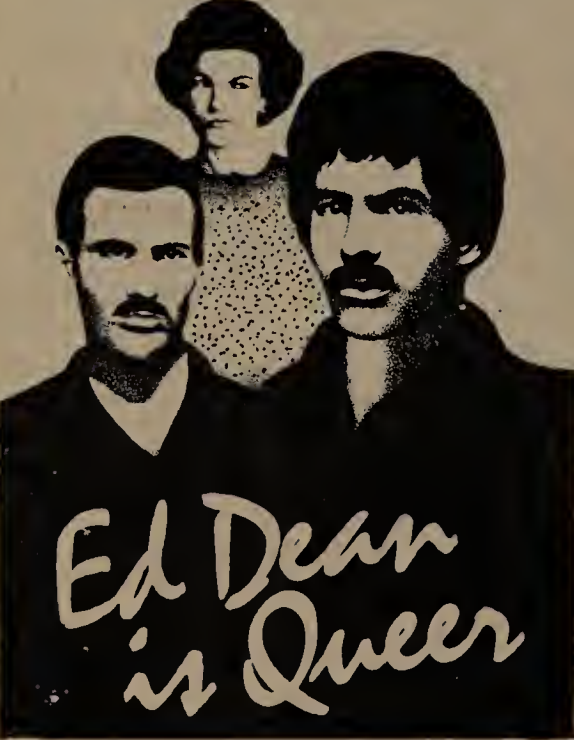
'The Black Scholar, Volume 9, No. 7, April, 1978
'Ibid.
'Ibid.
'Ibid.
'Ibid.

"a light and fast-paced fantasy"
THE ADVOCATE

"tightly written, nicely conceived"
THE SENTINEL

"fantastic yet wholly believable"
GPU NEWS

a novel by n.a. diaman



\$5 postpaid available only by mail from:
persona press • box 14022 j
san francisco • ca 94114

REDBOOK

136 River St. Central Sq., Cambridge 491-6930

Tues. & Thurs.	12:00-9:00
Wed.	12:00-6:00
Fri. & Sat.	11:00-6:00
Sun.	12:00-6:00
Mon.	Closed

sections for lesbians and gay men
books, periodicals, records, buttons, posters

THE NEW YORK TIMES, THURSDAY, DECEMBER 7, 1978

Court Says 2 Homosexuals Were Wrongly Dismissed From Military

By A. O. SULZBERGER Jr.
Special to The New York Times

WASHINGTON, Dec. 6 — Two homosexuals were unfairly discharged from the military, the United States Court of Appeals for the District of Columbia ruled today.

The holding, which reverses two separate District Court decisions, means that former Tech. Sgt. Leonard P. Matlovich of the Air Force and former Ens. Vernon E. Berg of the Navy must have further proceedings in their respective branches of the armed forces. The ruling leaves the way open for full trials.

The earlier Federal District Court decision was a summary judgment, which means that a full trial was not held.

In its ruling, the court criticized the two branches for their failure to follow the law.

"The best ever account of the struggle and shame behind the scenes in the military. A winning story in the most all the more poignant by the author of 'The Best of Me'." — C.A. News, THE HOMOSEXUAL JOURNAL

"A straightforward, convincing and very human book." — *Soho Weekly News*

"Must reading for anyone who wants to understand both the overall horrors, and the nuts and bolts of anti-gay discrimination as practiced in America." — *Patricia Nell Warren*, author of *The Year of Running*

ENSIGN BERG VS. THE U.S. NAVY

E. LAWRENCE GIBSON

AN ANIMATED PAPERBACK \$4.95

ILLUSTRATED BY VERNON E. BERG III

READ THE BOOK BEHIND THE HEADLINES

BOOK OF THE YEAR

One of the
Ten Best
Gay Books
of the Year
is a magazine!

Here's what Richard Hall said in *The Advocate* when he listed *Christopher Street* as one of the ten best gay books of 1978:

"Although this literary journal is hardly a book, the year just ended has been an extraordinary one for them and special recognition is due. Book-lovers have been especially well served, since CS has featured prepublication excerpts from new titles like *A Reckoning*, *Dancer from the Dance*, *Rat and the Devil*, *Travels in Gay America*, *Prick Up Your Ears*, *Metropolitan Life* . . . plus the cartoons that will probably end up as another book. Most gay publications lead a cliffhanger existence; that this one has combined literary excellence with survival for two and a half years is no mean feat. Cheers!"

In 1979 we'll be bringing you even more exciting new material: Randy Shilts on Harvey Milk; Edmund White on Salt Lake City; the soon-to-be-published *Spada Report* (bound to be one of the big books of the new year); and regular columns by some of the best and brightest people in the gay world (Andrew Holleran, Richard Whelan, Johnny Greene, and others). We'll also be bringing you some of the most intriguing fiction and funniest cartoons to be found anywhere. Indeed, *Christopher Street* will be one of the best gay books of 1979. Don't miss it. Subscribe today!

CHRISTOPHER STREET MAGAZINE
250 West 57th Street, Suite 417, NYC 10019

For Master Charge and Visa Orders Only: Call Toll-Free 800-621-5809.
(Illinois Residents: 800-927-5858.)

- ☐ Check/Money Order (Encl.)☐ Master Charge☐ Visa
- ☐ 1 Year \$18.00 (Foreign \$21.00)
- ☐ 2 Years \$34.00 (Foreign \$40.00)
- ☐ 3 Years \$47.00 (Foreign \$56.00)
- ☐ New subscription
- ☐ Renewal
- ☐ Gift

Please send gift card from _____

Name _____
Address _____
City/State/Zip _____
Account No. _____
MC Interbank No. _____
Exp. Date _____
Signature _____

Do not write in this box

CS is mailed in an envelope. Allow 6-8 weeks for delivery.



Allen Young

John P. Ward

Attorney at Law

Serving the Community

2 Park Square

Boston, Massachusetts 02116

617-426-2020



1400 WAYS
TO SAY
I LOVE YOU

... which is how many different Valentine cords and gifts you'll discover in Boston's most exciting store.

Come see us and discover why imaginative lovers have taken us to their hearts. We're the store with gifts to match the magic and the madness of Valentine's Day... and your own special love style.

Copley Flair

583 Boylston Street
"Our downstairs is
The Cat's Meow."

Open: Mon - Fri 9-7
Sat 9-6

BOSTON
Sun 12 - 5
Feb 4 & 11

Allen Young

California Dreaming



Michael Thompson

By Cindy Stein

This scene reeks of Erica Jong. Here I sit on a TWA flight from California to New York "and then on to Boston" listening to Chuck Mangione on a plastic headset which refuses to mold itself to my very willing ears. I'm writing this little piece on TWA stationery generously supplied by the airline. I am also well equipped with postcards of Europe (presumably passengers will use them to confuse friends).

Right now the plane is malfunctioning. Believe it or not, the call buttons for flight attendant assistance are shorted out and the airplane (or "cabin" as it is referred to by those in the fly biz) sounds like the inside of Macy's on a busy day (bing, bong, bong, bong). I am convinced we are about to blow up any second.

Actually, this appears to be a much better flight than the one I took at the beginning of this little journey when my luggage decided to spend the night in St. Louis. This city was the stopping point where we had switched from a very comfortable Lockheed aircraft to something reminiscent of the Allegheny miniplanes I used to take during my college days for the 45-minute flight between New York City and Rochester, New York. This flight, however, lasted four hours.

In between all of this insanity was a 10-day trip to San Francisco with a two-day detour to see M. and M. Mouse of Disneyland.

So what can one say about the city we Easterners refer to as "Gay Mecca" and the lifestyle we jokingly call "Laid Back"? Well, I will not state the obvious East-West clichés — if you are interested in exploring the so-called culture clash go listen to Woody Allen and Diane Keaton battle it out in *Annie Hall* or, if you can stomach it, witness the duel of dribble between Jane Fonda and Alan Alda in *California Suite*.

I don't know what I expected. Maybe I was disappointed when the entire Olivia Records collective didn't meet me at the airport. My lover's first words upon landing in San Francisco were "Let's hold hands."

The reason for the visit was not to deplete my tuition money for next year, although it managed to accomplish that purpose, it was to see two dear friends — Boston transplants seeking the land of no snow.

We were informed that our trip from the airport would last about 45 minutes. We did not travel over the Golden Gate Bridge, instead we drove on the lower level of something called the Bay Bridge. In San Francisco everything has

the prefix "Bay" — it is that city's answer to the Boston prefix "Charles."

The more astute reader will now realize that my friends do not live in San Francisco; they do not live in Berkeley (the Cambridge of the area), nor Oakland (a larger Somerville) — no, my friends live in Albany, California. Where or what is Albany? After 10 days there, I am still not sure, and if it weren't for the funny houses (low, flat-roofed buildings of the stucco persuasion) I could have been convinced that I was in upstate New York in April or May.

Ah, and that brings us to the *raison d'être* of California, the most absolutely enticing feature — the Weather. Again, my expectations exceeded reality. When we first arrived, fifty-five degrees sounded like the tropics. However, poor insulation and heating systems allowed the night breezes, often as cold as 40°, to seep in. It was not warm unless the sun was shining, which happily was a frequent occurrence. Unfortunately, I could not permanently shed the layer of down-jacket which grows upon my exterior each winter in the east. The prospective westward traveler would be advised to bring warm clothing. However, temperatures in the fifties and the lack of white stuff makes "the dead of winter" seem a bit more pleasant.

Getting around the Bay Area is a little more difficult than getting around Boston and its surrounding cities. This is mainly because everything is bigger in California. Take the hills, for example. They make the north slopes of Beacon Hill look like the lowlands. No matter where one stands in San Francisco, there is a view. The Twin Peaks in the city and Inspiration Point (I know it sounds like something out of a shlocky teenage novel, but the place really exists) are particularly beautiful.

Public transportation is advisable since attempting to park in San Francisco is an unfulfilling endeavor. BART, the area's subway system, is, I'm told, the most modern around. Unfortunately, during my visit, there was a very modern fire in the BART tunnel connecting San Francisco with the East Bay cities, which put the system out of commission (at least for my commuting purposes). I was instead relegated to a very unmodern one-hour bus ride.

But you can read all this in any tourist book. The real juicy stuff I want to relate has to do with the alternative communities of San Francisco. First off, I was pleased with *Plexus*, the women's newspaper which provides an exhaustive list of events and woman-

services for the area. Community institutions such as the woman's bookstores (I only got to the one in Oakland which was excellently arranged and provided a comfortable space to read), and the woman's school (with courses on everything from "The Lesbian in Literature" to "Ballroom Dancing") were similar to those in Boston. I was jealous, however, that my friends were able to go to a feminist insurance agent for the necessary evil of insuring their cars and that they were able to hear well-known feminist musicians play in small settings like a woman's bar or restaurant on a regular basis (it's quite a change hearing Woody Simmons in a dyke bar, "The Bacchanal," surprisingly located in Albany, instead of in Harvard's Sanders Theater). I was also jealous to see the *Advocate* sold in boxes on virtually every city street corner (I even got a picture). Now wouldn't you feel great seeing *GCN* right smack in the middle of the Faneuil Hall Marketplace?

And maybe that is a symptom of the openness that is San Francisco. It seemed to me to be a city of new values and new structures. Minorities, while still asserting their separate and proud identities, seemed to be less hassled than they are in a city like Boston, where old hatreds brewing in segregated areas have been passed down through successive generations. The horrors that have plagued the Bay Area in the last year apparently have caused more unity than divisiveness.

It is difficult and probably ridiculous, however, to compare two or more cities trait for trait. I'm not sure why I'm coming home not feeling like I want to pack up everything and head back west. The desire to stay just where I am (at least for a while) could be attributed to my emotional ties to Boston and the east, my relentless fascination with the seasonal change, or my unmet, unreasonable expectations of the West (like the fact that I was in the city for over a week and not once did I get introduced to Cris Williamson). Probably all of these factors were involved.

As I prepare to unfasten my seatbelt and mail out all my postcards of the Louvre, I leave my own California experience recalling a very memorable bon voyage — namely, a dinner at the women's restaurant, *The Artemis Society*, which I did want to mention before we land. Not only were the atmosphere, food and prices superb, we even got a parking space right in front of the place. Sometimes, even the goddess is laid back.

Club 76

-Where everyone is welcome-

Lounge
Disco

76 Batterymarch St.
Boston
542-3377

"NORMAN" presents
MONDAY MADNESS
20% off of men's and women's haircuts on
mondays.
winter perm special
35.00 including haircut
any day thru March 15th.
call or stop by for
consultation.
NORMAN SALON
69 newbury st. boston
536-3288.

It's All in Our Heads

My Mother My Self

by Nancy Friday

Dell Publishing Co., Inc. 1978

By Susan Saxe

As soon as I started reading this book I knew I was going to have to write about it. I also knew that it was going to be hard to compress my criticisms into a concise review. This book is the kind of rubbish that begs to be torn apart line by line.

My Mother My Self is being marketed as one of the new wave of woman-authored, woman-oriented books that has flowed from the feminist renaissance of the last decade. In fact it is more representative of the anti-feminist backlash.

The book reads like a running dialogue between the author and her therapist. Underneath a thin veneer of Cosmo-style "feminism" lies a classic of woman-hating, a rehash of the old Freudian phallacies with a smattering of the hip lib thrown in as a merchandising device. After the first few pages I began to wonder whether it had been written as a therapy diary.

The gospel according to Freud is no less dogmatic than any other religion. Anything that does not fit the neatly packaged model is either condemned outright or ignored. The book is filled with racist, elitist and heterosexist assumptions, mostly apparently in the general absence of any sense that the whole world is not straight, white and affluent.

No omission is more glaring than the omission of Lesbians. Here is a book dealing exhaustively with female sexuality, but Lesbianism, a major feature of the female sexual landscape, appears only parenthetically and in two short, incongruous passages where it is trivialized and dis-

missed as a childhood phenomenon.

Psychological buzzwords like "healthy," "normal," "mature" and "truly loving" crop up constantly, always in the context of a sexual relationship with a man. The implicit definitions are ones even Anita would approve. For example, this classic bit of Total Woman flummery: "True sex, continuing sexual excitement, can exist only between two separate people, each aware of himself/herself as individual entities and therefore of the alien magnetism of the other . . ." As sexual politics go, I'd rank this somewhere between Norman Mailer and D.H. Lawrence.

My Mother My Self is to women what the Moynahan Report was to Blacks. Both ignore the real political problems (sexism and racism) and blame everything on the oppressed individuals, in both cases mothers. The cornerstone of the feminist movement is the understanding that the personal is political, but to Nancy Friday and the "authorities" she quotes in her book, everything is personal.

Nowhere in the book is it admitted that the repressions and fears that our mothers pass on to us are the result of a male-supremacist system imposed on us against our will. Nowhere is it allowed that our mothers might have been teaching us to survive the best way they knew how. And above all, nowhere is it admitted that someone (men) might be benefitting from our loss.

As for the women's movement, that is dismissed in a single paragraph which speaks for itself:

...In my research, for instance, I have found that people like Gloria Steinem and Jane Fonda don't "take" the imagination of most women . . . We may intellectually

admire or respect the ethos that extreme feminists [sic] project, but ... they seem anti-male or so "unfeminine" they make us uncomfortable . . . It may take another generation or two for women to begin to differentiate between a kind of generalized anti-paternalistic anger directed against society as a whole and our own individual furies.

One is left to wonder whether she did her "research" at a Total Woman convention. If Steinem and Fonda make her "uncomfortable" a few minutes with a radical dyke would probably render her catatonic.

So much for the struggle that in three generations has altered women's position literally from the status of chattel to the possibility if not the reality of equality. So much for the movement that in our own adult lifetime has touched women everywhere and changed our lives. So much for our anger from a lifetime of economic, physical and psychological brutalization. It's all in our heads.

The solution to all our problems, the author/analyst preaches, is to go back to the childhood traumas that made us the insecure, partial people we are, to fix the blame on Mother, and then, in our newfound insight and maturity, forgive her. But feminism should teach us that victims do not need to be forgiven, and that personal liberation cannot exist outside a political context.

We may gain insight through analysis and self-exploration, but we can only gain freedom through political struggle. The way to love our mothers and ourselves is not to adjust to the tradition of oppression they passed on to us, but to break free through political action, to redeem our mothers' lives by refusing to relive them.

Women's Music From All Over

From Women's Faces

Therese Edell

Sea Friends Records

Cincinnati, OH

Womanriver Flowing On

Carole Etzler

Sisters Unlimited

Atlanta, GA

By Lynn Gibbets

I recently received two women's records produced in the Midwest and the South — Therese Edell's *From Women's Faces* on Sea Friends Records, Cincinnati, and *Womanriver Flowing On* by Carole Etzler on Sisters Unlimited, Atlanta. To my knowledge this is SeaFriends' first production. Carole and Sisters have previously released one album.

From Women's Faces features songs mostly written and sung by Therese Edell and performed in a variety of styles with lots of musicians and tight arrangements. Therese Edell has a gutsy voice and she uses it well through a wide range of moods. She plays most of the steel string guitar parts herself in a folk-derived style, but the carefully tailored ensemble arrangements set the tone for each cut. The musicians Therese has worked with are all good at their jobs and include on different cuts horn and string sections, rhythm sections, and backup vocals.

Some of the musicians and technical personnel involved in making this record are men. The reason I note this is that I find that this fact doesn't bother me the way it would have two years ago. Perhaps wholly woman-made music is well-established enough

to allow us the opportunity to also choose to work with men. The main issue I see here is the importance of making experience and employment opportunities available for women who very possibly wouldn't get another break. At any rate, the musicians play convincingly from soft and tender accompaniment through early rock and roll and honky tonk styles. The engineering is less consistent, and disappointing in places. No doubt this was partly affected by budget considerations.

Therese's songs are written in a straightforward, almost prosaic style and sometimes I wish she had left more to the imagination. The meter fits and the rhyme is fine but I sense a lack of ease in the lyrics that prevent them from flowing. The songs are often quite personal, making reference to family and experiences, with the result that the songs ring true to me.

Therese has included three songs by other musicians well-known in the Cincinnati area — two by Annie Dinerman, and one by Betsy Lippitt. "The Gig Song" by Lippitt is actually my favorite cut on the album, probably because of Betsy's solo vocal and fiddling contributions. It was a good idea for Therese to set off her own songs with these of her friends.

Because of the wide range of styles covered on this album, it's hard to pin down the genre. I will risk suggesting folk-rock in an effort to be helpful.

Carol Etzler is a strong, musical woman full of vision and love. Her songs are about women find-

ing our strength, being supportive (lending that strength to others), and about the world we are working to build. Carole's music seems to be influenced mainly by folk, and some gospel, and the songs are simple and clear. She sings all the songs accompanying herself on acoustic guitars, and supported by piano, drums, bass, and vocals. The resulting style is easy on the ears and direct. This is appropriate to much of the lyric material, but at times I feel the strength of the lyrics is lost in the gentleness of the music. Carole is strongly woman-identified, and this is reflected in all her songs. The images of woman-strength and the positive energy generated by women are what stick with me. The record works well as it was conceived — the gentle but powerful force of the "womanriver" flows very solidly through every song. However, this is not a record that emphasizes struggle — literally or musically.

The clarity of expression makes this music accessible to a wide range of people, and I suspect children as well as big people would enjoy it.

I have yet to see the conclusive definition of women's music. The term "women's music" is really quite personal to each of us, and may mean something different to every individual. This diversity is expressed in the function as well as the form women's music takes. And this diversity affects me. I am exposed to an enormous cross-section of ideas through women's music. These records from Cincy and Atlanta are exciting because they add depth to the audience women's music can affect.

A Benefit For Mass. Gay Legislation

Drawing - Auction - Brunch

First Prize - All expense paid weekend for two
in Provincetown

~ Many other prizes ~

Sunday Feb. 11, 1979
at "Somewhere", 293 Franklin St., Boston

Brunch 1:30 to 4:00

Auction Beginning at 4:00

Drawing at 6:00

General Admission ~ ~ ~ ~ ~\$1.00

Complete Brunch ~ ~ ~ ~ ~\$1.50

Tickets for the Grand Prize ~ ~ ~\$1.00
(tickets for sale at the door & most bars
in the city)

help us ~ ~ help yourselves

Buy your tickets early - you need not be present
to win



FOR THE PAST SEVEN YEARS WE HAVE PUT FORTH THE EXTRA EFFORT NECESSARY TO INSURE THE FINEST WASH WITH THE LEAST RISK.

WE HAVE NO BRUSHES TO DAMAGE YOUR FINE AUTOMOBILE. WE WASH BY HAND WITH 900 lbs. OF PRESSURE.

PRESENTING THIS COUPON WILL GET YOU HAND SCRUBBED WHITE-WALLS AT NO EXTRA CHARGE.

at Free Street
Milford, MA 01757

David L. Atkinson

FROM BOSTON: TAKE MASS. PIKE TO 495 SOUTH TO MILFORD (EXIT 20).
FOLLOW RT. 85 TO RT. 16. GO LEFT 2 BLOCKS.

: HAIR I AM :

presents

CREATIVE AND CORRECTIVE CUTTING AND COLORING

introductory offer

with this ad — offer expires March 1

ANTONIO FRANCO'S
VITAMIZED PERM.

now

\$37.50

REG.
\$60.00

REG.
\$15-20

now

\$9.50

CORRECTIVE
CUTTING

MON.-FRI. 10 AM-8 PM SAT. 11 AM-6 PM
89 Charles St. 523-9719
at Beacon Hill 523-9734

SARGEANT LEONARD
MATLOVICH

BRANDEIS UNIVERSITY
Levin Ballroom — USDAN Student Center
415 South Street, Waltham
Tuesday, Feb. 6; 8 p.m.
\$4 — General Admission; \$3 — with Student ID
For more information call: 647-2165
Tickets available at the Student Service Bureau & Ticketron

SHELLY'S DANCE SCHOOL
720 Beacon Street
Kenmore Sq.

**ALL WOMAN GAY DISCO CLASS**
Learn to partner dance and the latest Freestyle dancing.
DON'T WAIT! CLASSES LIMITED: 236-1868

THE GAY DISCO
1270

Carol & The Burgandies
Valentine's Day
February 14th

A
SWEETHEART PARTY

THURSDAY - SUPER 2 FOR 1 NIGHT
(\$1.00 COVER CHARGE)
1270 BOYLSTON STREET
261-1257


art 1
204 TREMONT ST. BOSTON 482-4661

X-RATED

"HIS MASTER'S TOUCH"
and
"TOBBY IN L.A."



THE GAY GUY'S GUIDE
SO. STATION 423-4340
1 - DIRECT FROM NEW YORK -
Jack Wrangler in:
"SEA CADETTE" (X)


2 "HARD LUCK NUMBER"
and "ISLAND OF PASSION" (X)

Boston's Best All Male Show!

Judy Garland is Still Dead

Jim Bailey
A Tribute to Judy Garland
Charles Playhouse

By Gregg Howe

"The 34-year-old entertainer has played the London Palladium in 1973, Carnegie Hall (three times) and has appeared on all talk shows including the Tonight Show and Merv Griffin. Engaged to Luci Arnez in 1974 . . ." So reads Jim Bailey's press release. His list of accomplishments certainly should assuage any critic's doubts as to this female impersonator's normalcy.

"Jim Bailey in Concert" was advertised as an evening with Judy Garland, one of the four female performers Bailey impersonates (the others being Barbra Streisand, Peggy Lee, and Phyllis Diller). What the advertisement does not point out, however, is that during the second half of the evening, Mr. Bailey performs as himself. I would like to deal with Mr. Bailey as himself first, pointing out problems I saw in both performances. Mr. Bailey proved that even a technical recreation of Judy Garland is an impossible act to follow.

Jim Bailey as Jim Bailey is at worst an extremely poor approximation of Englebert Humperdink, and at best, material for a *Saturday Night Live* takeoff of Las Vegas slick. His choice of material was fortunate, in that only two of the eight numbers had merit enough to be truly destroyed. The others were vapid, overdone tunes, such as a medley from the Streisand-Kristofferson

"A Star Is Born," and "Meditation," a bossa nova.

Mr. Bailey brings nothing personal to the songs he sings as himself, and this is also the case with his Judy Garland impersonation. He is a man with a powerful voice, and a wide range, but he is unable to rise above posturing and simulated emotion. Performing as himself, this inability to communicate with an audience is disastrous, but it does permit him to present a technically perfect Garland.

When impersonating a legend (as he often has Judy refer to herself in the monologues) whose fame rested as much on her vulnerability and ability to make an audience respond as it did on her vocal prowess, Bailey's technical performance can be only disappointing. Bailey lacks the sensitivity that Craig Russell brings to the women he impersonates, and it is this sensitivity that a performer must cultivate in order to create his/her intended illusion.

Bailey's renditions of such Garland standards as "The Man That Got Away," "Swanee," and of course "Over the Rainbow" were often vocally amazing. He captures her phrasing and power, but without her commitment it is like watching a carefully programmed automaton. Garland's hesitation, that way she would reach out and then pull back from an audience, her eyes peering up from her bent head, the famous cross over steps, even the quivering of the lips is accurate. Bailey's ability to imitate is nothing short of extraordinary.



Jim Bailey as Judy Garland

His Garland is accurate, if not fascinating or warm, and as chronicle of her talent, he is excellent.

Oddly enough, it is in the Garland monologues that Bailey almost establishes a human being behind the gesture. Without the 15-piece orchestra he seems forced to deal directly with the audience, and almost succeeds.

I would imagine that to people who think of Judy Garland as Liza Minelli's mother, this performance would be more than adequate; but for the gay male audience who remember the woman and the legend, and know her songs by heart, Jim Bailey failed to create the "illusion" that was Judy Garland.

The Shadow Knows

Just One of the Boys
CBS-TV, Saturday, Jan. 27

By Hubert Kennedy

"Are you a homosexual?" was the question the coach asked the new student, and "Is he a homosexual?" was the question he asked others in this episode of *The White Shadow*. The question was never answered; no evidence of homosexuality was shown. What the film showed was homophobia — and there was plenty of it, from subtle forms to its most blatant. Sexism came in a close second. The two are related, of course, and the film can be seen as an example of homophobia as an instrument of what the sociologist Gregory K. Lehne has called "homosexism," which refers to the maintenance of sex roles by individuals of the same sex.

The 16-year-old Raymond Collins (Peter Horton) was "Just One of the Boys" when he joined the basketball team of Coach Reeves (Ken Howard). The reason for his transferring was that he had been involved in fights at his old school after being accused by other students of being homosexual. This is

discovered by Reeves when he snoops in Collins' file. He becomes obsessed by the idea that his new player may be homosexual, though his sense of justice requires that he give Collins a chance to prove that he is not. Collins' past is revealed to the other players by students from his old school, following a four-on-four impromptu basketball sequence. (A basketball sequence is included in each story of this series.) They have no such sense of justice; the mere accusation is enough to trigger all the actions necessary to preserve a rigid male sex role. Collins is immediately put down as a "woman" and a fight starts when a player tells him to "keep your hands off me" (in a basketball game!). The sexism in Collins' home is seen to be just as blatant when his father sends his mother from the room before discussing his son with the coach, and then tells him that he will see his son destroyed before accepting him as homosexual.

It is a no-win situation for young Collins. He is still alive at the end of the story and nothing has been decided, but it is clear

that, given the ignorance and fear that surround him, he is in for a rough time. In some ways, the other students are the most perceptive in their recognition that their actions operate to preserve the male "tough guy" role, but they also see it as "the way things are," with no change possible or desirable. The coach, who openly admits his ignorance of homosexuality to his players, obviously feels no need to learn and is apparently prepared to abandon Collins to the lions, as soon as he has evidence (a dress in his locker?) that Collins is homosexual.

This film continues the unfair treatment of homosexuals on TV. By not acknowledging that Collins, or anyone else in the cast, is homosexual, the image of the homosexual as "other" is preserved. To accuse someone of homosexuality falsely remains the ultimate act of injustice, which clearly implies that to BE one is a BAD THING. Ultimately, the coach is ignorant because he will not listen to the one person who could tell him something — a homosexual.

DID YOU SEE?

The following editorial appeared in the Manchester Union Leader on Thursday, January 25. It was headlined "Stupidity in Sodom."

A short time ago this newspaper editorialized about the ridiculous statement by San Francisco's Mayor Diane Feinstein, who succeeded the elected mayor after he was shot and killed. Mayor Feinstein had said that since the San Francisco supervisor who was shot and killed at the same time as the elected mayor was, had been a homosexual, she felt morally obli-

gated to appoint another homosexual in his place.

This newspaper felt that this defied all the rules of common sense and morality. After all, the obligation for anyone filling a political office is to find the most able person, regardless of sex, color, or religion. It certainly would be utterly ridiculous to instead honor what this newspaper considers a diseased and morally degenerate segment of our society.

This newspaper's remarks were carried to San Francisco, and when queried by one of the lead-

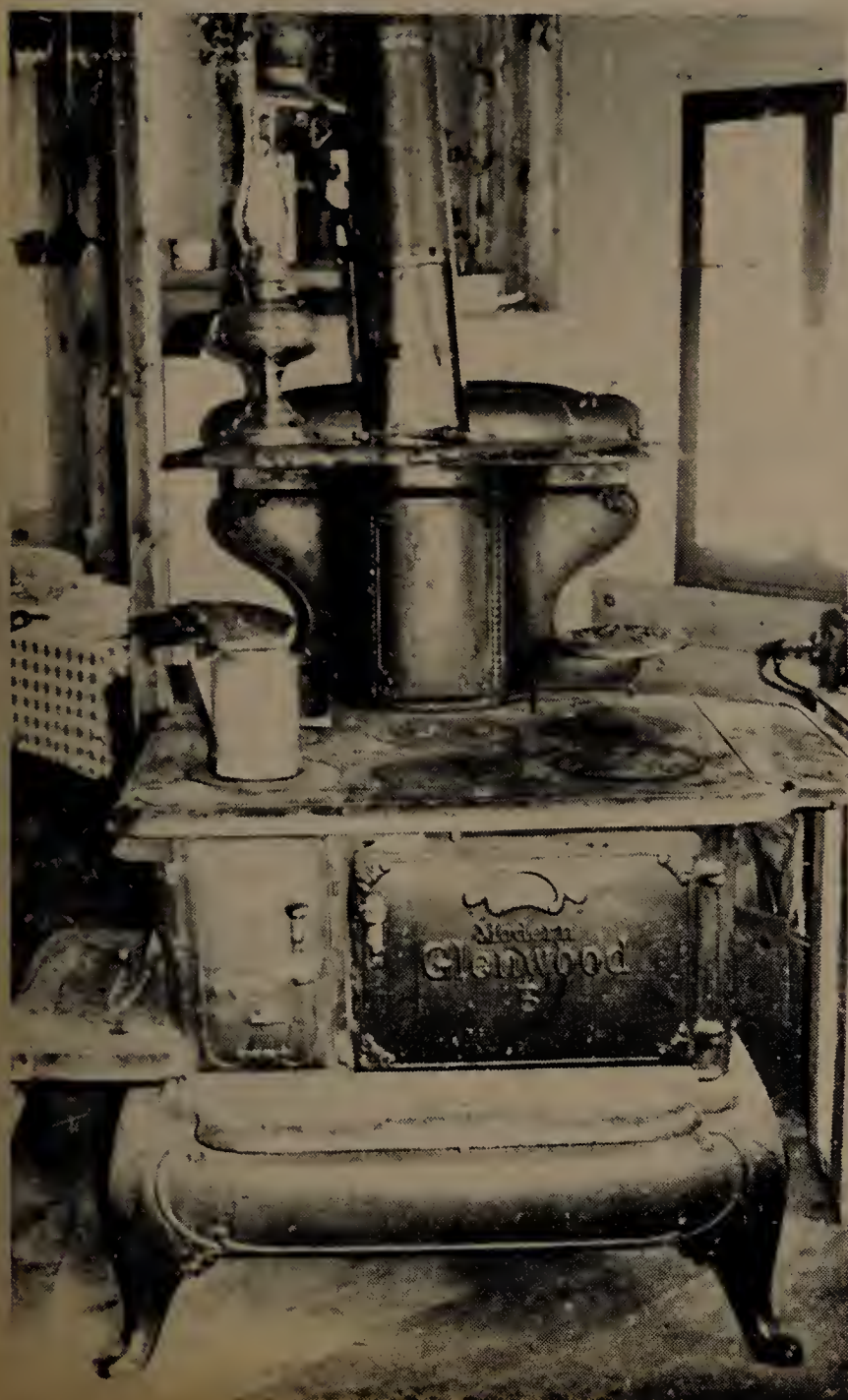
ing radio stations, Mayor Feinstein said, "I wouldn't comment on what that man said."

Mayor Feinstein kept right on in her mistaken and crazy path, and appointed a homosexual to the \$9,600 a year job.

It is quite evident that San Francisco is not only the Sodom of the nation but also has a mayor who is stupid. This granting of official status to homosexuals by the mayor of San Francisco must go down as one of the lowest points in American morality and as a total loss of common sense.

Country

Continued from Page 8



Allen Young

I can hear some gay people saying we should "stick to our own kind," but that's a luxury rural gays can't readily afford, as well as being a concept many would not agree with. City gay liberationists, when contacted by rural gays, often urge them to hightail it for the big city. For some rural gays, such advice might be good advice, and I agree that rural gays should experience urban gay life at least for a time. But it is worth giving a few minutes' thought to these comments made by Howard Brown in his excellent, though largely ignored book, *Familiar Faces, Hidden Lives*:

Homosexuals have won a certain degree of acceptance in the large cities. But the final victory for homosexual freedom will have to be won in the small towns. It is easy enough to grant acceptance to a group of people one sees oneself as never having to associate closely with. It calls for a great degree of understanding, for a true change of mind, to welcome such a group of people into the intimate society of a small town.

Some additional insight to the status of rural gay men can be gleaned from a recent mini-study of subscribers to *RFD*, the country gay men's journal, done by Steve Ginsburg, a gay man who lives alone in the Sierra Nevada mountains 150 miles east of San Francisco. Replying to various questions about their social lives, about fifty rural gay men gave the following information, as summarized by Ginsburg:

- 17 brothers are completely alone on their land, 7 brothers have a lover only, 5 brothers have a third gayman there or have a threeway relationship, 8 brothers are the only gayman there, but other straights live there too, 2 brothers are in one commune (composed of other gaymen, gay women, and both straight men and women and kids), 2 brothers have a female wife (one is

gay with a gay wife, other is bisexual), and 5 brothers are in a confusing situation (confusing to me)

- 20 people have no gaymen neighbors within 10 miles, 13 people have 1-4 gay neighbors, 8 people have 5-10 gay neighbors, 7 people have 10 or more gaymen within ten miles.

- 16 people live within an hour's drive of a bigger city, 12 people live within 1-2 hour's drive (50-100 miles), 9 people live 100-200 miles (2-4 hours driving time) from a city, 3 people live over 200 miles (4 hours drive minimum) from a city.

- Most people seem to survive by having city friends come visit or by going to the city for social contacts on occasion; but even these contacts are infrequent. A few comments herewith:

'mostly do without, which is difficult, sometimes' . . . 'talk to self, talk to birds and animals' . . . 'have few gay contacts, not into city games that city people play' . . . 'rural living has been lonely' . . . 'I enjoy being alone' . . . 'I've had no social life since moving here' . . . 'primarily celibate' . . . 'I'm not surviving real well.'

- As far as being upfront to neighbors or people in the closest small town . . . 12 brothers say they are upfront to neighbors (2 definitely to all), 10 brothers say they are upfront to some people, 6 brothers say they are upfront to a few people, 14 brothers say they are NOT upfront to anyone, many won't deny it if asked (and I says 'they would kill me'), 3 brothers had no comment on this question. This seems to say that less than one-third are upfront to others and about one-third are not upfront to anyone unless specifically asked, and more than one-third say they tell some people, usually counter-culture people." (For more information, send a self-addressed stamped envelope to Steve Ginsburg, P.O. Box 109, Mt. Aukum, CA 95656.)

I hope that those who have read this far are not expecting me to end with answers or solutions. I

have none. The problem is awesome and we need to recognize it. Most of us out here know that the city alternatives, with "every night fever" and pre-dawn prowling, are neither attractive nor satisfying. New rural organizing efforts, such as the Southern Vermont Gay Men, are a good sign, and I can imagine other local groups springing up, if people will only persevere and be imaginative. For the non-joiners, informal communication and support networks are helpful, and these already exist to some extent.

Gay periodicals such as *GCN* and *RFD* (the rural gay men's quarterly) could encourage greater gay awareness and consciousness out here by spending some money advertising in the *Valley Advocate* in order to obtain new subscribers. (For a sample copy of *RFD* and more insight into rural lifestyles, send \$2 to *RFD*, Rt. 1, Box 92E, Efland, NC 27243.)

The spate of newspaper stories about Western Massachusetts gays reminds everyone, gay and straight, that we are here. Gay response to this essentially unwanted coverage shows us that we are articulate, conscious, and in our own embryonic way, organized to fight back. But it isn't nearly enough, and by focusing on the rest areas and the tearooms, the media remind us that our social options are minimal, that our social lives are precarious and largely unsatisfying. Whether or not we create other cruising areas or tearooms, a burning question remains: how much are people willing to do to create meaningful alternatives? This question remains to be answered not only by the area's gay population but by the straights who say they are our friends, and by the urban-based gay liberation movement.

HEAR TODAY, GONE TONIGHT.

From sunrise to sunset, hear Boston's best
FM programming on AM radio. Of all places.

WCAS
AM 740

IT'S EAR-CATCHING.

CLASSIFIEDS classifieds CLASSIFIEDS classified

JUST FRIENDS

Just Friends is a new section devoted entirely to the concept of simple human contact. If you seek a lover or a roommate, this is the wrong column. If you want to communicate with and/or meet other gays to exchange ideas or socialize without the expectation of sexual gratification, you may send an ad in to this section for just \$3.00 for up to 50 words (longer ads, 5¢ each additional word) plus a headline of no more than 25 characters. Write the ad copy on a plain piece of paper or use our form if it all fits. Be sure to include your name, address and phone number for our files, not necessarily the ad. You can have a forwarding box for \$3 for 6 wks or a pick-up box for \$1 for 6 wks. This section is for both individuals and couples, not organizations or groups. We hope men and women will seek friends of the opposite sex as well as the same sex. Any ad that is clearly a personal rather than a friendship ad will be returned for proper payment at the personal rate.

WOMEN MOTORCYCLISTS
Living in New Hampshire offers beautiful scenery! I am interested in forming a small touring group, for the summer months. Weekend trips to the White Mountains and wherever we might want to go. Call Cheryl (603) 882-0691. Looking forward to hearing from you, and any ideas you might have. (28)

Would like to know if there are other gay farmers out there. Would like to write to you and become friends. I work on a dairy farm. Write GCN Box 995. (27+)

GWF 31, educated and intelligent seeks gay friends from New Bedford-Providence-Taunton-Wareham area to socialize, organize, attend gay events or just for mutual moral support. GCN Box 992. (27+)

PERSONALS

MOUSIE MOUSIE WILD FLOWER
I try to let the day be sufficient unto the day, but the way to do it eludes my imperfect attempts. I love you every day. All my love, Porcupine.

UNO UNO UNO
What a wild coincidence! You and the jeep and the music... Just kidding. Barb told us you had stopped for gas. Walked up to the sixth floor and we weren't even here. Elevator doesn't work, buzzer doesn't work. I don't work. P works too much, has terrible cold, is behind in everything. So what else is new?? Hope you are well and happy. There is a restaurant coming here that we want to take you to. You'll know why when you see it. Henry sends kisses. Will arrive sometime on Thurs. 2-15. Late afternoon or eve. Thanx so much for calling and caring.

SHERI AND LOIS
Happy Anniversary and many, many more. You have meant a great deal in the lives of many who do not even know of this auspicious occasion, but I'm sure if they knew, they would join us in wishes for your health and spiritual well-being. Long may you wave! Porcupine and Mousie.

PB PB PB
Found out you do have a mail box. Maybe we'll get the message to you this week.

SEEKS REALLY GET TO KNOW
GM, 5'10", 162, 30, blond, redng hr but basic gd lks, into TM, yoga, fitness, film, massage w/oil & candles, sks similar masc gay M's, pref, but not nec. Mediterranean — real friends. Box 672, 102 Charles St., Bos 02114 (30)

GOOD GAY STUFF
Getting any? Now you can add your name to 55 gay mailing lists. Receive brochures, mags, glitter catalogs. List of the best firms sent in plain wrapper. \$3 to KED, PO Box 229, Bellows Falls, VT 05101. (28)

Tall, thin strong blonde female looking for woman 5'8" or over, natural curly brown hair, 20s or 30s, construction worker, carpenter, driver or similar occupation. GCN Box 984. (28)

SOUTH SHORE AREA GWM
23, 5'8", 130 brown hair, eyes, college student into hiking, biking, canoeing, camping, beaches, photog, painting and nature seeks same 21-35 for friends to share life and these interests and more in a perm relationship. Please be sincere, sensitive, honest, caring, discreet — as I am. Photo if possible. PO Box 191, East Bridgewater, MA 02333. (28x)

Bunny — I love you madly. I love your new name. With a little help from the goddess we can and will make it through anything. Don't be discouraged. I'm with you all the way. Hubba and hubba. (28)

GWM, 52, WANTS HANDICAPPED and/or thickly bespectacled male, 18-30 for poss perm relationship. Write, w/ photo (returned) or call (802) 485-7083. Ask for Charles. GCN Box 996. (30)

GM 38, 6', 160, brown hair, blue eyes would like correspondence, perhaps occ. meeting with others in New Hamp. CW, Box 4308, Manchester, NH 03108. (30)

Just coming out 27 yr old slim obed GWM wid lk to be elegantly trained & kept as slave by elegant mstr. Short term or poss long term rel. GCN Box 994. (28)

Framingham lesbian wants to start local support group. If you live in the area and want to meet new friends, please write GCN Box 989. (28)

I'm probably looking 4-2 much! But I'd like 2 b-cum friends or lovers with a good looking well built intelligent 18-25 honest, compromising, clean-cut, athletic, clean-shaven, classy or all Amer guy. Sum 1 I can B proud of, sum 1 my contemporaries will respect. Hopefully u r not n 2 drugs (grass OK), non smoker, either in school or working. I'm 30, professional, enjoy going out 2 dinner, movies, playing cards, travel, gay bars. If U write 2 this ad & inc a picture &/or fone U will get an imm reply. Robby, PO Box 171, Hanover Street Station, Bos 02113.

Guy wanted 18-23 clean-shaven-cut 4 fooling around N lux apt — Cambridge escort possibility? Movies. Im 29 hve car am super discrete 623-7783. Tod. (20)

BAA BAA WHITE SHEEP
Surprise — visitors from the west and snowbound part the week but when we've got some time alone you're my favorite sheep! (28)

VALENTINE'S GIFT!
What better way to show you care??? Have a portrait taken of you and/or your lover in your home or ours. A sweetheart rose will be given at portrait sitting. Offer expires 2-14. Call T and H Studio 468-3012 anytime. (28)

BIG BROTHER BLOND HAIRY
chested, 6'1", 180, gr eye, gd lkg, 24 sks yngr little brother type for super understanding frndsp. HS studt OK but not nec. Age no barrier if boyish and playful. Lets talk and be ourselves. Rob 289-0129, P.O. Box 419A, Chelsea, MA 02150. (30)

NY based ath Intel GWF seeks sim GW or Oriental F. I'm 25, enjoy travel, sports writing, photog, museums. Incl adders, all rep answered. GCN Box 991. (28)

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box _____, 22 Bromfield St., Boston, MA 02108.

SERVICES

HODGDON CONTRACTING CO.
Carpentry, sheetrock, painting... Renovations and general repairs. Experienced and careful. Call Ginny Hodgdon 787-9583. (26-34 ex)

MASS. GAY COUNSELING ASSOCIATES
INDIVIDUALS, COUPLES AND GROUP COUNSELING.
A New Location — A New Phone Number
Newton Corner, Mass. (off the Pike)
(617) 965-1311 for appt.

Light housekeeping done by the hour or the job. Call Greg at 367-1822 evenings. (GH)

HASSLE-FREE PSYCHOTHERAPY FOR NH GAYS
Ethical-Confidential
Individual & Couples
Judith Sigler, Lyn Foley
(Both MSW, ACSW)
By Appointment
(603) 224-5600 Concord

Snyder and Weinstein
Attorneys and Counsellors at Law
240 Commercial Street
Boston, MA 02109 (617) 227-8000 (52)

BEACON TOURS
(FOR ALL TRAVEL ARRANGEMENTS)
In The Vendome Mall (617) 247-1832
160 Commonwealth Ave. Boston, Mass. 02116

WOMEN LEAVING WOMEN
A support group for lesbians who are separating from loved ones. Feb 15-Apr 5, 8-10:30 PM. Call Anita Rossien, 354-5981 or Tova Schwartz, 661-0248. (28)

PRINTING: The kind your mother would approve of: neat, clean, not too expensive, and produced with a smile. Brochures, letterheads, business cards — we do most kinds of printing. Also typesetting. Call us. Xanadu Printing, 661-6975.

VIDEO PRODUCTIONS
6 foot advert big screen TV and UHS format recorder available for hire. Inquiries: VP, 1430 Mass Ave, Cambridge, MA 01930. \$75 per evening. (30)

WOMEN'S SUBURBAN PSYCHOTHERAPY SERVICES
INDIVIDUAL AND COUPLE PSYCHOTHERAPY AND REFERRAL
For women, their friends, and families.
(617) 861-8824 Lexington, Mass.

C & B BUILDING
Carpentry, renovations, repairs & painting. Interior & exterior. Free estimates, Mark 445-6676; Jim 524-2152. (ex)

GAY MEN'S THERAPY GROUP
Ongoing, has openings
David Seil Associates, Inc.
536-2665 (26)

Aquarium Maintenance — freshwater aquariums maintained on a short or long term basis in your office or home. Call Ralph at 776-2217. (28)

Insurance Needs & Money Management
ROBERT A. MAIBOR
Certified Public Accountant
237-4900 & 963-3464 (30)

ROOMMATES

CAMPERS
3 men in Somerville who do it without smoking seek a fourth to sit by the fire. Bring your own flame. Champagne brunch, leftover brotwurst. Sunny & spacious campgrounds \$87.50 plus utilities. 776-6377. Keep trying. (vt)
GF 25, seeks rm in apt or house in Arlington or Camb. Non-smoker, enjoy sports, music, poetry. Call Terry 369-9266, AM or eves. (28)
WM 22 into opera, the arts, sks resp rmt for mod 2 br Allston apt. Own rm, 120/mo inc util. Also mgt move if U hv apt. No sex. calls. 254-1419 eves. (28)

GWM to shr 3 bdrm house with str appearing male. Close to Rt 3 and 129. \$200 per mo incl util, plus 1/2 phone. Call Paul 667-2410. (28)

GRAND APT W/LG STUDIO!
Som, seek aware, fun, non-smoking rmmte. I'm active in the arts and social change. \$150+. George, 666-9087 (h), 354-4750 (w). Persist (26)

2 M sk M or F 2 share Nahant home. U have entire 3d fl w/ocean vu — 4 rms, bath, hallway. We share kt, dr, lr, lg yd., grdn, porches, off-street pkng. Nr bus. \$180 inc util. Feb. 1 occ. 598-5549. (25)
Mature, responsible M or F to share house, King's Beach, Lynn/Swampscott line. Easy commute to Boston. Call 10-11 AM or PM, (617) 592-6494. (27)

INSTRUCTION

PIANO/MUSIC LESSONS
Composer/pianist helps people learn at all levels to listen, read & play what you hear. Repertory & technic. Rhythm & improv. Women & men please call Andrew. Keep trying. 367-9064. (28)

MOVERS

THE JIM CLARK MOVING CO.
Licensed-Insured-Professional
24 hrs./day — 7 days/wk. — No O.T. charges
Local Jobs — Local Rates 354-2184

FOR SALE

1972 PLYM SPRT SUB WAG
65,000 org ml, ac, am-fm, very good cond. \$1250 or B.O. Call Rick (617) 247-2141 or 745-1441. (28)

RESORTS

In the heart of New England's best ski areas, on a bluff overlooking the Passumpsic River, in E. Barnet, VT is Inwood Manor. A Guest House you can grow with, a place having unrealized potential that you can help realize, a diamond in the rough whose facets you could be instrumental in cleaving. Inwood Manor is for everyone to enjoy but is especially appealing to the discriminating man who enjoys the conviviality of other men in a friendly, relaxed atmosphere. Let Inwood Manor be your base of operations for your winter sports activities or just relaxing with a special friend. For more information call or write: Ron Kaczor, Inwood Manor, E. Barnet, VT 05821; (802) 633-4047. (30)

GAY GUEST HOUSE IN VERMONT
Join us in our log cabin to relax or ski nearby slopes or x-country. Visit local gay bar. Special meals incl. \$60 double, \$40 single for w/end (cut rates by wk or groups). 2 hrs from Boston. Call (802) 436-2150. (30)

WANTED

TO THE GAY COMMUNITY:
ARE YOU A MEMBER OF NGTF?
Whether you are out or closeted, you as well as every gay person should be a member of NGTF. Membership is strictly confidential. You, the gay community, are the sole benefactor of our work. We'll keep you informed with our newsletter and ACTION REPORT. So now there's no excuse!! Please join us now. We need each and every one of you to grow and expand our work on behalf of your civil rights. For free memb info write Box 1028, Bay City, MI 48706. Join us now!

STUDIO NEEDS A HOME
Camb-Som we seek house 2 live in w/space 4 community-oriented music/recording studio. Nr trans — reas rent. George 666-9087 (h), 354-4750 (w). Persist. (29)

GF 23 w/2 dogs, seeks living situation. Will apt sit, be a resident in halfway house, short-term sublet, or roommate. Prefer Boston proper. Need early Feb occ. GCN Box 988. (28)

RIDES

RIDER/DRIVER WANTED
Going to LA on 3/10 from Wash DC. Share expenses & driving. Call Trip (617) 745-7155 before 2/21. (31)

APARTMENTS

SOUTH END WORC SQUARE
1 br apt kchn share bath unfurnshd 120 — 150 per mo, furn 190/mo, all util Incl 247-0570 wkdays after 4 pm, weekends anytime. (31)

Dorchester-Ashmont sec 6 rms. Adults no pets. Sec dep. \$200.00 unht. 825-3283. (28)

JOB OPPORTUNITY

Conscious hair cutter with good cutting skills wanted for small Boston salon. Interest in nutrition and hair care helpful. Jan eves. 443-3774. (29)

Yng WM seeks same any race, color as working partner in comm. rabbitry, earth worms, goats. Also gardening, small tenting area. Secluded lake area. All replies answered. Lena Rivers, C/O RR#1, Box 84, Fiskdale, MA 01518. (28)

JOBS WANTED

Reliable experienced housecleaning by the week or job. Will also wash and wax floors, offices, stores. Call Patrick 427-6350. (ex)

ORGANIZATIONS

SUPPORT LESBIAN MOTHERS
Lesbian Mothers National Defense Fund. 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00. Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090. (VII/23)

INTEGRITY WELCOMES YOU
and all gay Episcopalians and friends for worship program and social events. Join us — chapters in major cities. Monthly publications, free sample. Write J. Lawrence, 10 B Mercier Ave, Dorchester, MA 02124 for more info. (30)

SIFIEDCLASSIFIEDCLASSI

Classified Ad deadline is Tuesday noon (prior to Sunday publication).

All ads must be paid in advance. No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108.

Since we serve all New England, please include your area code if your ad includes a phone number.

Non-business: \$3.00 per week for 4 lines (35 Characters per line); each additional line 25 cents. Headlines are 50 cents per week for 25 characters.

Business (if you charge money for a service, you are a business): \$4.00 per week for 4 lines (35 characters per line) and 50 cents for each additional line. Headlines are \$1.00 for 25 characters.

If you wish to pick up your mail at the GCN Office: Our hours are 10 a.m. to 6 p.m. Monday through Friday.

There is a charge of \$1.00 for a phone number included in a Personal ad.

Number of weeks ad is to run _____

Name _____

Address _____

City _____

State _____

Zip _____

Phone _____

Box Numbers are available at \$1.00 for 6 weeks if you pick up your mail. If, however, you wish your mail forwarded, the rate is \$3.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded for a 3 month period, a \$5.00 charge will be made for the additional time.

Please Circle one of the following ad categories:
REAL ESTATE MOVERS PRISONERS
APARTMENTS FOR SALE INSTRUCTION
JOBS OFFERED JOBS WANTED PENPALS
ORGANIZATIONS PERSONALS RESORTS
RIDES ROOMMATES SERVICES WANTED
MISCELL. LOST & FOUND PUBLICATIONS

Headlines _____ at \$ _____ per wk. \$ _____

First 4 lines _____ at \$ _____ per wk. \$ _____

Each additional line at \$ _____ per wk. \$ _____

Pick-Up Box No. at \$1.00/6 weeks \$ _____

Forward Box No. at \$3.00/6 weeks \$ _____

Phone Number in Personals at \$1.00 \$ _____

3 months forwarding at \$5.00 \$ _____

TOTAL ENCLOSED \$ _____
Please Print Neatly.

City _____ State _____

Zip _____ Phone _____

Signature _____

Account No. _____

Expiration Date _____

☐ VISA
☐ MASTER CHARGE

classifieds CLASSIFIEDS classifieds CLASSIFIED

GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from 3 pm until midnight. (20)

AFFIRMATION

For United Methodist Lesbian and Gay Male Concerns—New England Chapter. For information and/or support reply to GCN Box 985

IDENTITY HOUSE

Lesbian, gay, bi, peer counselling and groups. Rap groups: 2:30-5PM Sat for women, and Sun for men. Free walk-in counselling, Sun-Tues 6-10 PM. Donations accepted. 544 Ave of Americas, NYC. 212-243-8181. (fr)

BOSTON GAY CATHOLICS

Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), Boylston St. entrance, at 5:30 p.m. For info. contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel 536-6518. (7-10)

NH LAMBDA

Box 1043—Concord, NH 03301. 332-4440, 573-8348, 224-3785, 399-4927. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work — join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601 New York, NY 10011.

BOSTON UNITARIAN UNIVERSALIST GAYS AND LESBIANS (BUUGL), an inclusive group of religious liberals working to provide opportunities for community building among lesbians and gay men, meets every Sunday evening at the Arlington St. Church, 355 Boylston St., at 7:00 p.m. Lesbians especially welcome. For more info call Bob Wheatley at 742-2100. (D49)

FEBRUARY CLEARSPACE EVENTS

- Feb. 4 - Steering Committee Mtg. 2-4
5 - Intro. "Coming Out Process" 7 PM
6 - Fundraising Mtg. 7 PM
6 - Building Committee Mtg. 7 PM
7 - Men's Chess & Checkers 8 PM
9 - VALENTINE DANCE 8 PM
11 - Bowling & Brunch 11 AM
12 - Men's Dart Tournament 1 PM
12 - Intro. "Coming Out Process" 7 PM
15 - Education Committee Mtg. 8 PM
16 - Pot Luck Supper - Game Nite 6:30
17 - Women's Dance 9 PM
18 - Steering Committee Mtg. 2-4
19 - Intro. "Coming Out Process" 7 PM
19 - Facilitators' Planning Mtg. for "Coming Out Process" Course 8 PM
20 - Men's Disco Dance 8 PM
22 - GET ACQUAINTED BENEFIT at PARADISE 8-11
24 - X-Country Skiing 9 AM
24 - Coffee House - Amateur Nite 8 PM
27 - Arts & Crafts Nite 8 PM

CLEARSPACE 876-0215

485 Mass. Ave., 4th flr., Cambridge

PUBLICATIONS

FOCUS

A monthly journal of fiction, articles, poetry, book reviews, etc., by, for and

about gay women. 1 year subscription (12 issues) \$8. Sample copy 75c. Always sent in plain envelope. Focus, Box GCN. 1151 Mass. Ave. Cambridge, MA 02138. (c)

GAY SCENE — The Picture Homophile Monthly in 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy. \$8.00 for 12 issues (in Plain Envelope) To: REGIMENT, Box 247, Grand Central Sta. NYC 10017.

NEWS CORRESPONDENTS WANTED

from all over for Gaysweek to send clippings from local press and write occasional features. Needed especially in GA, IN, IA, KS, KY, LA, MI, MN, NE, NM, PR, TX, WI. For info write Gaysweek, 216 West 18 Street, NY, NY 10014. (ex)

The Wishing Well: The largest Nat. Magazine featuring hundreds of self-descriptions of gay women (by code number) wishing to write and meet with confidentiality. \$2.50 per issue. Also escorted group travel tours for gay women. Box 664, Novato, CA 94947.

FOCUS, journal for gay women, needs contributors. If you write short fiction, essays of interest to lesbians, or poetry, please send it to FOCUS c/o DOB, 1151 Massachusetts Ave., Cambridge, MA 02138. There is no payment, but it is fun to see your work in print. and you do get free copies of the issues in which your work is published. Include SASE for return of material not accepted for publication. (c)

Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve issues \$10; sample \$1. *You're Not Alone*, P.O. Drawer 8398CH, Atlanta, GA 30306. (c)

BOSTON BAR GUIDE

THE BAR

252 Boylston St. 247-9308
Disco Dancing, Mostly Men.

BOSTON EAGLE

88 Oueensberry St. 247-9586
Leather, Men, Thurs. Club Nite, Sunday Brunch 3PM, Movies Mon. & Tues. 8PM

CARNIVAL LOUNGE

39 Boylston St. 338-7159
Dancing, Mixed.

CHAPS

27 Huntington Ave. 266-7778
Food, Men.

CLUB 76

76 Battery March St. 542-3377
A place for women and their friends.

DARTS

271 Dartmouth St. 536-6560
Dancing, Men.

DELIVERY ENTRANCE

At The House Restaurant.
12 Wilton St., Allston 783-5701
Men & Women.

HARRY'S PLACE

45 Essex St.
Dancing, Men.

HERBIE'S RAMROD ROOM

12 Carver St. 338-8577
Leather, Men, Sunday Brunch 7PM, Thurs.

119 MERRIMAC

119 Merrimac St. 523-8960
Dancing, Men

JACQUES

79 Broadway 338-7502
Mixed. Dancing.

NAPOLEON CLUB

52 Piedmont St. 338-7547
Dancing Fri., Sat., Sun. Men.

PARADISE

180 Mass. Ave., Cambridge
Talking, Mostly Men, 864-4130

PLAYLAND

21 Essex St.
Men (Some Women).

SAINTS

(Call 354-8807) Women.

SOMEWHERE

295 Franklin St. 423-7730
Disco Dancing, Mixed, Sunday Brunch 12-2PM.

SPORTER'S CAFE

228 Cambridge St.
Food, Men, Saturday Brunch 5PM, Movies Mon., 3PM, Sunday Brunch 3PM.

TOGETHER

110 Boylston St.
Disco Dancing, Mixed.

TWELVE CARVER

12 Carver St.
Men.
1270
1270 Boylston St. 261-1257
Disco Dancing, Mixed (Mostly Men).

Quick
Gay Guide

BOSTON AREA (Area Code 617)

Access (Cambridge Hotline) 661-3900
Am Tikva, P.O. Box 11, Cambridge, MA 02138 524-1890, 353-1821
Boston/Boise Committee, Box 277, Astor Station 267-4521
BU Gays, c/o Program Resources Office George Herman Union, Boston University.
Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141 491-0968
Cambridge Women's Center 354-8807
Chilton Mountain Club 227-6167
Civil Liberties Union of Mass. 742-8020
CLEARSPACE: a community center for lesbian women and gay men. 485 Mass. Av. Cambridge 876-0215
Closet Space WCAS (740 AM) 380 Green St., Cambridge 02139 492-6450
Committee for Gay Youth, GCN Box 10GY, 22 Bromfield St. 02108
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138 661-3633
Dignity, 355 Boylston St., Boston 02114 536-6518
Esplanade 426-6602
Evangelicals Concerned 894-3970
Fag Rag 661-7534
Fenway Community Health Center 267-7573
Friends (Quaker) for Lesbian and Gay Concerns 776-6377
Gay Academic Union of New England, P.O. Box 212, Boston 02101 661-6500
Gay Alcoholics Anonymous 426-9444
Gay AIAnon (alcoholics) 843-5300
Gay AIAnon, Greater Boston 471-6884
Gay Business Assn, Suite 129, 102 Charles St., Boston 02114 367-0733
Gay Community News 426-4469
Gay Hotline (6-12pm, Mon.-Fri.) 426-9371
Gay Legislation (Mass. Caucus), P.O. Box 8841, J.F.K. Sta., Boston 02117 742-4811
Gay/Lesbian Concern Group of Boston College, P.O. Box L199, Chestnut Hill, MA 02167 661-4059
Gay Nurses' Alliance-East, P.O. Box 530, Back Bay Annex, Boston 02117
Gay Parents Custody and Visitation Center 353-3157 or 353-3169
Gay People of UMass/Boston 227-5009
Gay Professional Women's Assn., Box 308, Boston U Sta., Boston 02215
Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000 426-9371
Gay Speakers Bureau, P.O. Box 2232, Boston 02107 354-0133
Gay Way Radio (WBUR, 90.9FM) 353-2790
Gender Identity Service 864-8181
Good Gay Poets 445-8550
Harvard-Radcliffe Gay Student Assn. 498-6967
Homophile Community Health Service 542-5188
Integrity, P.O. Box 2582, Boston 02208 262-3057
Janus Counseling for Lesbians, 21 Bay St., Cambridge 661-2537
Lambda of Middlesex, P.O. Box 1165, Framingham 01701. Nites & weekends 429-6593
Lesbian and Gay Parents Project 492-2655
Lesbian Liberation, c/o Women's Center 354-8807
Lesbian Mothers, c/o Women's Center, 46 Pleasant St., Cambridge (Meets Thurs., 8pm) 354-8807
Lutherans Concerned for Gay People 536-3788
Massachusetts Feminist Federal Credit Union, 186½ Hampshire St., Cambridge 661-0450

Metropolitan Community Church 523-7664
MIT Gays, Rm. 50-306 253-5440
National Lawyers Guild, 595 Mass. Ave., Cambridge 02139 661-8898, 661-6358
National Organization for Women 661-6015
99 Bishop Allen Dr., Cambridge 02139
Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Ctr.
Older and Other Gays, c/o GCN, Box 1500, 22 Bromfield St., Boston 02108
Outreach Foundation Suite 433, 102 Charles St. 02114 787-2266
Project Place 267-9150
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116 266-3444
Fr. Paul Shanley (Exodus Center) 333-0146
Tapestry Counseling Inc., 20 Sacramento St., Cambridge. 661-0248
Tufts Gay Community, c/o Student Activities Office, Medford 02155
Tufts Women's Center 628-5000 x793
Unitarian Universalists Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139 661-1316
Women's Community Health Center, 639 Mass. Ave., Cambridge 547-2302

EASTERN MASS. (Area Code 617)

Christian Community Church, 112 Emerson St., Haverhill 01830 363-2286
Dignity Merrimack Valley P.O. Box 348, Lowell 08853 851-6711
Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)
Gay People in Medicine, 23 Dover St., Worcester 756-9385
Lesbian Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02601 771-6739
Martha's Vineyard Gay Group 627-8097
Montachusett Gay Alliance, P.O. Box 262, Fitchburg 342-5963
New Bedford Women's Clinic 999-1570
North Shore Gay Alliance Box 806, Marblehead 927-2605
Origins, Inc., A Women's Center 169 Boston St., Salem 01970 745-5873
Provincetown 24-Hour Drop-in Center 487-0387
Survival Crisis Line 471-7100

WESTERN MASS. (Area Code 413)

Berkshire Community Gay Coalition, Box 493, Pittsfield 01201 442-9450
Common Women Club, 78 Masonic St., Northampton 01060 584-4580
Everywoman's Center, Amherst 545-0883
Gay Women's Caucus, Amherst 545-3438
Help Line 664-6391, 664-6392
Lesbian Union, 9th floor, Campus Center, UMass, Amherst 01003
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002 545-0154
Southwest Women's Center 545-0626
Together, Box 427, Forest Park Sta., Springfield 01108
Valley Women's Center, Northampton 586-2011

CONNECTICUT (Area Code 203)

"Come Out Tonight," Box WYBC/Yale Station, New Haven 06520
CT Gay Task Force, P.O. Box 514, Hartford 06101
Dignity/New Haven, P.O. Box 3712, Amity Sta., New Haven 06525
East Conn. Gay Alliance, Norwich 889-7530
George W. Henry Foundation, Hartford 522-2646
Gay Alliance at Yale, Box 2031, Yale Station, New Haven 06520 436-8945

Gay phone counseling (eves.), New Haven 436-8945
Gay Switchboard 522-5575
Gay Women's Collective, Women's Center, U-118, Univ. of CT, Storrs 06268 486-4738
Hartford Gay Counseling 522-5575, 232-5110
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281
Integrity/Hartford P.O. Box 603, Glastonbury 522-2646
Kalos/Gay Liberation, Hartford 568-2656
MCC/Hartford 232-5110, 522-5575
New Haven Lesbian Rap, 148 Orange St., New Haven 436-0272
UConn Gay Alliance, 211 Student Union, U of CT, Storrs 06268
Yalesians, Box 2031, Yale Station, New Haven 06520 436-8945
Wesleyan Gay Alliance, c/o Women's Center, Wesleyan Sta., Middletown, 06457.

RHODE ISLAND (Area Code 401)

Brown University Gay Lib, 305 Faunce House, Waterman Ave., Providence 02912
Office hours: Noon-1pm weekdays 863-3062
Dignity/Providence 941-9013
Box 2231, Pawtucket 02861

Gay Help Line 751-3322
Gay Community Services of R.I., 55 Eddy St., rm 306
Gay Women of Brown, c/o Sarah Doyle, Women's Center, 186 Meeting St., Providence, 02912 863-2189
MCC/Providence, 134 Matthewson St. 272-9247
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom 272-8482
Providence Gay Group of AA 333-1396

NEW HAMPSHIRE (Area Code 603)

Nashua Area Gays, P.O. Box 3472, Nashua 03061 654-9268
NOW Lesbian Rights Task Force, 4 Valentine Hill Rd., Durham 02834
NH Lambda, Box 1043, Concord 03301
Concord 224-3785; E. Rochester 332-4440; Keene 399-4927; Milford 673-8348.

VERMONT (Area Code 802)

Gay Hotline, U of VT 656-4173
Gay Student Union, U of VT, Burlington 05401, M-F, 7-9pm 656-4173
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701 775-1946
Southern Vermont Lesbians/Gay Men's Coalition, 21 Elliot St., Brattleboro 254-8176
Women's Center, 182 Main St., Burlington 863-1236

NEW YORK (CITY) (Area Code 212)

All The Queens Women, 36-23 164th St., Flushing 11358 359-9204
Ass'n of Gay Social Workers, c/o Gay Switchboard Message Center, 110 East 23rd St., Suite 502, 10010 777-7697
Church of the Beloved Disciple, 348 W. 14th St., 10004 242-6616
Dykes & Tykes Room 502, 110 E. 23rd St. 10010
FOLKS (Friends of Little Kids) 989-6653
Gay Women's Alternative 532-8669
Gay Activists Alliance, P.O. Box 2, Village Station 677-0237
Gay Teacher's Association, 204 Lincoln Pl., Brooklyn 11217 789-8176/499-1060
Gaysweek, 216 W. 18th St. 10011 929-7720
Gay Switchboard, Box 805, Madison Sq. Sta., 10010 777-1800
The Glines, 260 W. Broadway 925-2619

Integrity-Episcopal Gay Society, GPO Box 1549, 10001 989-6653
Lambda Legal Defense, P.O. Box 5448, Grand Central Sta., 10017 532-8197
Lesbian Herstory Archives, P.O. Box 1258, 10001
Lesbian Switchboard 741-2610
243 W. 20th St. 10010
MCC/NY, 201 W. 13th St., 10011 242-1212
Mirth and Girth Club 734-7748
National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., 10017
National Gay Health Collective 55 West 26 St. #402, 10010 725-0114
National Gay Task Force, 80 Fifth Ave., Rm 1601 741-5800
New York Gay Prisoners Support Committee, P.O. Box 2, Village Station, 10014 677-0237
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097
Tri-Base Collective c/o N.Y. Gay Switchboard Box 805 Madison Sq. Sta. 10010 777-1800
West Side Discussion Group, 37 Ninth Ave. 675-0143

NEW YORK (STATE)

Affirmation (Unitarian Universalist Gay Caucus), 34 Chestnut Rd., Delmar 12054
Broome County Gay Alliance, P.O. Box F-1711 Binghamton 13902 (607) 724-1973
Capital District Gay Community Center (7-11pm), 332 Hudson Ave., Albany 12210 (518) 462-6138
Capital District Gay Political Caucus, Box 131, Albany 12201 (518) 462-6138
Confide—counseling for transvestites and transsexuals. Box 56, Tappan 10983
Cornell Gay Liberation Room 28 Willard Straight Hall Cornell Univ., Ithaca 14853 (607) 256-6482
Dignity/Integrity/Rochester 42 Tyler House, 17 So. Fitzhugh St., Rochester 14614 (716) 232-6521
Dignity/L.I., P.O. 487P, Bayshore 11706
East End Gay Organization, P.O. Box 87, Southampton 11968
Empty Closet Collective, 1255 University Ave., Rochester 14607 (716) 271-6750
Gay Alliance of The Genesee Valley, Inc., 713 Monroe Ave., Rochester 14614 (716) 244-8640 or 244-9030
Gay and Lesbian Alliance, P.O. Box 22740, Albany 12222
Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester (716) 244-8640
Gay Concerns Committee of the Unitarian Universalist Fellowship of Huntington, 109 Browns Rd., Huntington 11743
Gay Liberation Front, U. of R., Wilson Commons, Rochester 14607 (716) 275-6181
Gay Light Collective, 389 W. Onondaga St., Syracuse 13202 (315) 475-6875
Gay Men and Women at Farmingdale (516) 420-2292
Gayphone, 8pm till midnight (516) 665-7373
Gay Student Union, S.U.N.Y. (516) 246-7943
Gay Task Force, 713 Monroe Ave., Rochester (Mon. 7pm) (716) 244-8640, 244-9030
Hamilton-Kirkland Gay Alliance, Box 80, Hamilton College, Clinton 13323
Lambda Univ., Box 131, Albany 12201 (518) 462-6138
Lesbian Resource Center, 713 Monroe Ave., Rochester 14607 (716) 244-9030
New Coalition for Human Rights of Long Island, P.O. Box 1429, W. Babylon 11704
NY State Coalition of Gay Organizations, Box 131, Albany 12201 (518) 462-6138

CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

3 sat

Cambridge, MA — The irrepressible Lesbian and Gay Folkdancers will gyrate from 2:30 to 5pm at the Phillips Brooks House, 3rd floor. Near Harvard Yard.

4 sun

Burlington, VT — There will be a meeting of the Gay Student Union at 7:30 pm in Marsh Lounge, Billings Center, University of Vermont.

Boston — Boston Unitarian Universalist Gays and Lesbians will view the film, *In the Best Interests of the Children*, with discussion following. 355 Boylston St., in the Clarke Room. 7 pm.

Providence, RI — A benefit coffeehouse for the Lesbian Feminist Union will be held from 9-12 pm at Big Mother's, Fauna House, Brown University. \$1 donation. Local performers, food.

6 tues

Boston — Boston Area Gay and Lesbian Schoolworkers will meet at 7:30 pm at 355 Boylston St. We will hear a recent "Closet Space" broadcast about Gay and Lesbian Schoolworkers. Schoolworkers from all levels are welcome.

Maplewood, NJ — The Organization for Gay Awareness will be showing several films on masculinity, including *The Club*. 8:30 pm at St. George's Episcopal Church, 550 S. Ridgewood. \$2, or \$1 for members. For information call Barry at (201) 746-6196.

Boston — Integrity/Boston will hold an author's party for Rev. Clinton Jones, author of *Understanding Gay Relatives and Friends, Homosexuality and Counseling*, and *What About Homosexuality* at 8:30 pm, Emmanuel Church, 15 Newbury St. Refreshments served. Contributions requested at the door. For more information call 547-4676.

Waltham, MA — Former Sgt. Leonard Matlovich speaks at Brandeis Univ. on his ongoing fight with the USAF. Usdan Student Center, 451 South St., 8pm. Tickets \$4 or \$3 with a college ID. For more information call 647-2167.

Providence, RI — "Married Gays — Can It Work?" will be discussed at this evening's Gay Rap Group, 7:30 pm, 5 Junction St. Call (401) 272-9247 for directions.

7 wed

Boston — The general meeting of the Gay Business Association will be held at the 1270 from 7 to 9pm. There will be a panel discussion by John Ward, Richard Rubino and Arthur Goldsmith, Esqs.

Selem, MA — Leonard Matlovich will be speaking at Salem State College, in the Day Lounge, Union Building at 8pm.

8 thurs

NYC — The Committee of Lesbian and Gay Male Socialists will hold a talk and discussion entitled "The Selling of 'Macho Man,'" 61 4th Ave., 3rd floor at 7:30pm. Free.

Cambridge, MA — Clearspace Drop-In Center is open from 8-11 pm. You are welcome to stop by and relax, see the Center and engage in light conversation. Coffee available. 485 Mass. Ave.

9 fri

Cambridge, MA — Clearspace Valentine's Day Dance at 8 pm. BYOB. \$1 donation. All are invited. 485 Mass. Ave. Call 876-0215 for more information.

Baltimore, MD — Author Sister Jeanette Gramick will speak on "Lesbians and the Church" following the Dignity Service at St. Vincent's Church, Fallsview and Fayette St., 8pm.

10 sat

Worcester, MA — Women's Valentine's Dance at Another Way Drop-In Center, 2 Wellington St., at 8:30 pm. Refreshments.

Boston — The women and men of Gay AA host a Valentine's Dance, 9 pm-2 am, Old West Church, 131 Cambridge St. \$4 donation includes refreshments. Disco and slow dancing with DJ Nick. All are invited.

Boston — Midwinter Celebration for Gay Youth, given by Committee for Gay Youth. An afternoon of music and poetry specifically for the young gay community in Boston. 355 Boylston St. 2pm. Under 21 only.

Long Island, NY — The New Coalition for Human Rights of Long Island is sponsoring a Long Island Gay Summit Conference at 7 pm. (The Shah has declined to attend). For more information call (516) 661-0588 or (516) 665-7373.

11 sun

Cambridge, MA — The New England Women's Symphony will present its second concert of the season, celebrating the centennial anniversary of Radcliffe College and featuring a varied program ranging from early Baroque to Contemporary Music for both chamber ensembles and full orchestra with chorus. At Sanders Theatre, 3:30 pm. Tickets \$5, \$3 for students and senior citizens. This concert is wheelchair accessible and choral music will be translated for the hard of hearing.

Concord, MA — The Chilton Mountain Club will cross-country ski at the Estabrooke Woods. Meet at the Concord Railroad Station at 11:15 am. Carpool to woods, will hike if no snow. For more information call Sturgis at 227-6167.

Boston — Benefit brunch, auction and drawing for the Mass. Caucus for Gay Legislation, 1:30-6 pm at Somewhere, 295 Franklin St. \$1 at the door, \$1.50 for brunch.

Cambridge, MA — The Lesbian and Gay Foldancers will meet from 12:30-3 pm at the Phillips Brooks House, 3rd floor, near Harvard Yard.

13 tues

Boston — Monthly GCN Collective Meeting, 6:30 pm, 22 Bromfield St. All members of the lesbian and gay community are welcome.

Storrs, CT — "Interpersonal Group for Men" Facilitators: Tim Taylor and Robert Wilson. Ten sessions beginning that date 8-10 pm. Center for Personal Growth, 4 Gilbert Rd. For more info call (203) 486-4737.

16 fri

Boston — Midwinter Rites and White Candle Celebration. Open poetry reading for lesbian and gay poets. Cafe Gallery, Dartmouth and Appleton Sts. 8 pm.

Boston — The Women's Theatre Series presents two new one-act plays: *I Can Feel the Air*, about the youth of Coletta, and *The Yellow Wallpaper*, a play exploring ordinary Victorian madness. Playlaws Feb. 16-19, admission two for the price of one. For more information call 267-8518.

Northampton, MA — There will be an autograph party with Mary Daly, theologian of women's being at Womanfrya Books, 68 Masonic St., from 5 to 7 pm. Refreshments will be served. Free of charge.

17 sat

NYC — The National Gay Health Coalition will be sponsoring a Valentine's Day Fundraiser. \$10 donation includes food, two drinks, and disco at 55 West 28th St., #402. Tickets available from the same address or call (212) 829-9803.

18 sun

Long Island, NY — New Coalition for Human Rights of Long Island will hold a board meeting at Club Emanon, Copiague at 5pm. For more information call (516) 665-7373 or (516) 842-9775.

Cambridge, MA — Open community discussion on racism at Amaranth, The Woman's Restaurant, 134 Hampshire St. Sponsored by the Bessie Smith Memorial Collective. 2 pm. All women invited.

Cambridge, MA — Amethyst Women is sponsoring a drug and alcohol free dance for Lesbian recovering alcoholics and women who would like to attend a drug free event. Old Cambridge Baptist Church, 1151 Mass. Ave., 9 pm. Suggested price \$2.50. Bring snacks and a candle to share.

Mar. 9-11

NYC — National Gay Legal Conference — formal papers and workshops on aspects of "Strategy and Tactics of Gay Rights Litigation" and "The Professional and Public Role of the Gay Lawyer" New York University School of Law. Write: Lesbian and Gay Law Students, 33 Washington Sq. NY, NY. 10011.

Subscriptions keep us healthy

New ☐

Renewal ☐

Rates

<input type="checkbox"/> 3 years (150 issues)	\$47.00
<input type="checkbox"/> 2 years (100 issues)	33.50
<input type="checkbox"/> 1 year (50 issues)	17.50
<input type="checkbox"/> 25 weeks	10.00
<input type="checkbox"/> 12 weeks	5.00

(These rates are for subscriptions within the USA.
Add 20% for foreign.)

Name

Address

City State Zip

All subscriptions are sent in sealed, plain envelopes. Make check or money order payable to "GCN". Do NOT send cash through the mail. Our subscriber list is confidential, and is never sold or used except for mailing GCN.



Mail with payments to:

GCN Subscriptions
22 Bromfield St.
Boston, MA 02108

Signature

Account No.

Expiration Date



VISA



MASTER CHARGE